

Follow Jesus

William Hallmann

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Follow Jesus

By

William Dallmann

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Foreword

This book is printed upon request of the Northwestern Publishing House.

It is the substance of sermons preached in New York and in Milwaukee; some have appeared in the "N. Y. Lutheran" and in the "Lutheran Witness".

Luther says: "One cannot too much draw Jesus into the flesh"; here is an attempt to hold up the *man* Jesus as our example in our daily life. But in order to get the right setting, the reader is asked kindly to consider the first sermon as a sort of introduction to each one of the rest.

A hearer of these sermons wrote: "I have learned not only to believe in the Gospel, but also to live up to it". God grant the same blessing to the printed word.

The Author.

Milwaukee, Ash Wednesday, 1911.

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THE GREATEST INVITATION IN THE WORLD.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.—Matth. 11:28.

I.

WHO HAS THE INVITATION?

“All ye that labor and are heavy laden.” Does that mean you? You don’t know? Let’s find out.

Christ demands, “Be ye perfect, even as your Father which is in Heaven is perfect.” Matth. 5:48.

Of course, you readily admit that you are not perfect as God. Then you are imperfect, then you are sinful. Let us now come down to particulars.

Have you ever felt angry or hateful? Yes? Then listen—“Whosoever hateth his brother is a murderer.” 1 John 3:15. That’s you.

Have you ever had an impure thought? Yes? Christ says, “Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.” Matth. 5:28. That’s you again.

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Did you ever desire your neighbor's property? But the Lord says, "Thou shalt not covet." Rom. 7:7. And so you are a thief.

Did you ever think evil of your neighbor? But the Bible says, "Let none of you imagine evil in your hearts against his neighbor." Zech. 8:17. And so you are a false witness or a slanderer.

Christ says, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Matth. 15:19. "As a man thinketh in his heart, so is he." Prov. 23:7.

Consider all this, and surely you will find yourself "heavy laden" with the enormous burden of sins against God.

Consider further, "The soul that sinneth, it shall die." Ez. 18:20. "The wages of sin is death." Rom. 6:23. "He that believeth not is condemned already." John 8:13. To all sinners Christ will say at the Judgment Day, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matth. 25:41.

If you take in the full meaning of these terrible truths, your conscience will rise up and mercilessly condemn you, your heart will tremble with fear at your dread doom, and in your agony you will cry out, "Enter not into

judgment with thy servant, for in thy sight shall no man living be justified." Ps. 143:2.

Now that you "labor and are heavy laden," you know that you have the invitation.

II.

WHO GIVES THE INVITATION?

Jesus Invites.

1. Jesus is True Man.

Jesus was born in Bethlehem of the Virgin Mary, "made of a woman," Gal. 4:4, "made in the likeness of men, and was found in fashion as a man," Phil. 2:7, and He loved to call Himself "the Son of Man." Matth. 8:20 He grew in stature and wisdom; He hungered and ate; He thirsted and drank; He worked and wearied; He waked and slept; He rejoiced and wept; He suffered and died; and so we rightly call Him "the man Christ Jesus." 1 Tim. 2:5.

2. Jesus is True God.

The Angel said to Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1:35. Hence Jesus is "God blessed forever," Rom. 9:5; "the true God and eternal life," 1 John 5:20; "God manifest in the flesh," 1 Tim. 3:16;

4 GREATEST INVITATION IN THE WORLD.

“in Him dwelleth all the fulness of the Godhead bodily,” Col. 2:9; hence He said, “I and the Father are one.”

He uttered true prophecies, and He performed real miracles; He kept His Church safe against fierce attacks, and He spread His Gospel against stubborn resistance. In view of all the Bible says of Christ, the Church falls down and worships Him in the words of Thomas, “My Lord and my God!” John 20:28.

3. Jesus is the Christ.

Jesus is the Christ, for God christened Him with the Holy Ghost. Acts 10:38.

a. Jesus is Our Prophet.

As a man is ordained and installed to be the minister or preacher of a congregation, so God christened or anointed Jesus and set Him apart to be our Prophet or teacher to reveal God to us as our Father and to teach us the way to Heaven through His own death in our stead. God Himself says of Christ, “This is my beloved Son, in whom I am well pleased; hear ye Him.” Matth. 17:5. He was well fitted to be our teacher—“No man hath seen God at any time; the only begotten Son which is the bosom of the Father, He hath declared Him.” John 1:18.

b. Jesus is Our Priest.

As in the Old Testament the tribe of Levi

was set apart for the priestly work in the Temple, so Jesus was christened or anointed to be the Priest for His people. "Such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Heb. 7:26. When the fulness of time was come, God sent forth His Son, made of a woman, and put Him under the law, to keep the law, Gal. 4:4, and this He did so perfectly that He could challenge the world, "Which of you convinceth me of sin?" and that the corrupt judge Pontius Pilate had to confess publicly, "What evil hath He done? I find no fault in Him," and that the Captain at the cross cried out, "Truly this was a righteous man," and that all the world agrees in calling Jesus the one perfect man of the world.

Jesus did not only live for us, He also died for us, as our substitute. The Son of Man came to give His life a ransom for many, to die as their representative, to take away their guilt. Christ His own self bore our sins in His own body on the tree. . . . "by His stripes we were healed." 1 Pet. 2:24.

Jesus was our Priest on earth, and He is now our Priest in heaven.

Even now, "if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins, pays our debt, and not for ours only, but also

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for the sins of the whole world." 1 John 2:1, 12. "He is at the right hand of God and maketh intercession for us," prays for us. Rom. 8:34. Heb. 7:25.

c. Jesus is Our King.

"All power is given unto me in heaven and in earth," says Christ, Matth. 28:18, and in the kingdom of power Jesus the Lord God omnipotent reigneth.

In the kingdom of grace Jesus our king governs us by His Holy Spirit through the Gospel, and through the Gospel He calls sinners from the world and adds them to His Church and thus extends the borders of His realm.

In the kingdom of glory in heaven Jesus our king gives us the rewards of grace, crowns us with the crown of righteousness, and puts the palm of victory into our hands, and puts on us the festal robes of white. No black crepe in heaven, for God shall wipe away all tears; sin, sickness, death, all the former things shall be put away; at God's right hand there are pleasures forevermore, in His presence is fulness of joy.

4. Jesus is the Only Savior.

"There is one mediator between God and men, the man Christ Jesus. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Acts 4:12. He Himself

says, "I am the way, the truth and the life; no man cometh unto the Father but by me."

5. Jesus is a Sufficient Savior.

"Him hath God exalted to be a prince and a savior to give repentance to Israel and remission of sins." Acts 5:31. "He is able to save them to the uttermost that come unto God by Him." Heb. 7:25. "This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners; of whom I am chief." 1 Tim. 1:15.

III.

WHAT IS THE INVITATION?

"Come to Jesus."

What Does That Mean?

From the Law or Ten Commandments you know that you are a lost and condemned sinner. From the Gospel you know that Jesus is the Christ, the prophet, priest, and king, your savior, who came to seek and save the lost, who lived and died for us, in our stead, who gave His life a ransom for many, instead of many, whose blood cleanseth us from all sin.

These things are facts; accept these facts; trust these facts; and as a matter of fact you have "come to Jesus." He takes your heavy

burden of sin from your shoulders upon His own and gives you "rest," saying, "Thy sins are forgiven thee; go in peace." "Being justified by faith, we have peace with God through our Lord Jesus Christ," "the peace which passeth all understanding."

You have rest from your sins, for "the blood of Jesus Christ, His Son, cleanseth us from all sin." 1 John 1:17.

You have rest from the Devil, for the Son of God came to "destroy the works of the Devil." 1 John 3:8.

You have rest from the fear of death, for Christ says, "Because I live, ye shall live also." John 14:19.

You have rest from the fear of the Judgment Day, for "There is now no condemnation to them that are in Christ Jesus." "If God be for us, who can be against us?" Rom. 8:1, 31.

Lady Huntingdon tried to cheer the despairing brother of the celebrated George Whitefield by telling him of the work of Christ for sinners. "My Lady," he said, "it is true; I see it clearly; but there is no mercy for me; I am a wretch entirely lost." "I am glad to hear it," rejoined Lady Huntingdon, "glad at my heart that you are a lost man." "What, my Lady; glad to hear that I am a lost man?" was the startled question. "Yes, Mr. Whitefield, truly glad, for Jesus Christ came into the world to

save the lost." That word cheered his soul,
and he died in peace.

Chief of sinners though I be,
Jesus shed His blood for me;
Died that I might live on high,
Lived that I might never die;
As the branch is to the vine,
I am His, and He is mine.

"Come unto me, ye weary,
And I will give you rest."
O blessed voice of Jesus,
Which comes to hearts oppressed!
It tells of benediction,
Of pardon, grace and peace,
Of joy that hath no ending,
Of love which cannot cease.

"Come unto me, dear children,
And I will give you light."
O loving voice of Jesus,
Which comes to cheer the night.
Our hearts were filled with sadness,
And we had lost our way;
But He has brought us gladness
And songs at break of day.

"Come unto me, ye weary,
And I will give you life."
O cheering voice of Jesus,
Which comes to aid our strife.
The foe is stern and eager,
The fight is fierce and long;
But thou hast made us mighty
And stronger than the strong.

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“And whosoever cometh
I will not cast him out.”
O welcome voice of Jesus,
Which drives away our doubt;
Which calls us, very sinners,
Unworthy though we be
Of love so free and boundless,
To come, dear Lord, to Thee.

THE GREATEST COMMAND IN THE WORLD.

Follow Me.—Matth. 9:9.

Jesus calls us, o'er the tumult
Of our life's wild, restless sea;
Day by day His sweet voice soundeth,
Saying, Christian, follow me!

Jesus calls us! by Thy mercies,
Savior may we hear Thy call;
Give our hearts to Thy obedience,
Serve and love Thee best of all!

I.

WHY?

1. "Come to me," is the greatest invitation of Jesus; "Follow me," is the greatest command of Jesus. We are to follow Jesus because He has commanded it. "If any man serve me, let him follow me." John 12:26. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9:23; John 10:27; 8:31.

This command to follow Jesus is not a recent thing, it dates from eternity. As God predestinated us unto the adoption of children, Eph. 1:5, so God "also did predestinate us to be conformed to the image of His Son, that He might be the first-born among many breth-

ren." Rom. 8:29. Being born a son of God, I am to be like the Son of God. As a Christian I am to be like Christ, my Elder Brother.

2. We are to follow Jesus because we love Him. As Christians we have come to Jesus, and He has given us rest; as Christians we now follow Jesus, because He has given us rest. Following Jesus is the natural and necessary result of coming to Jesus. As soon as a seed is planted it begins to grow; as soon as the seed of faith is planted it begins to work. "Faith worketh by love." "Faith without works is dead."

In the nature of the case it cannot be otherwise. Love is the motive and love is the measure of our obedience. "We love Him because He first loved us." "The love of Christ constraineth us." "If ye love me, keep my commandments." "Simon Peter, lovest thou me?" "Yea, Lord, Thou knowest I love Thee." "Feed my lambs." "If the Lord be God, follow Him," said Elijah. "Why call ye me Lord, Lord, and do not the things which I say?" We call Jesus "Lord," and we must also add, "Lord, what wilt Thou have me to do?" And we must do it!

O Lord and Master of us all,
 Whate'er our name or sign,
 As sinful men we heed thy call,
 And form our lives by thine.

3. We are to follow Jesus because He is the only safe Guide. "I am the Way, the Truth, and the Life; no man cometh unto the Father, but by me." John 14:6. "I am the Light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12. We could not go elsewhere even if we would. "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art the Christ, the Son of the living God." John 6: 68, 69.

So many people follow other leaders and do what other people tell them; the true Christian follows Jesus and does what He says. Others may help us to come to Jesus, and others may help us to find out what Jesus says, and we gladly accept their services and thank God for these helpers, but Jesus only is our Guide. We are not Lutherans because we swear by Luther; we are Lutherans because we have learned from Luther to follow Jesus. The Bereans believed Paul after they had searched the Scriptures and found that Paul agreed with the Scriptures; so do we with all teachers and teachings.

In the dim and distant past Cheops built in his pyramid the king's chamber and there fixed the standards of measure for the Egyptian merchants and farmers, for long ago men had

learned that commerce would die if false weights and measures were used. The guilds of London saw to it that the yard and foot were built into the walls of both Houses of Parliament, thereby furnishing to buyers and sellers a standard unit of length. At Washington our government keeps a standard for all weights and measures, and in case of dispute this standard decides the matter. In conduct man also needs a standard to be guided by. "He said it," was the final answer of the disciples of a Greek philosopher, and to "Swear by the words of a master" is the common practice of common man.

But who is the Master? One is your Master, Jesus Christ, ye are brethren. As you set your watch by the sun, so set your walk by the Sun of righteousness. As the tourist follows his Alpine guide step by step, often stepping into his very footsteps, because his life depends on it, so should the Christian follow Jesus step by step, follow in His steps, because his soul's welfare depends on it.

John Stuart Mill—cold and calm apostle of doubt—writes, "Religion cannot be said to have made a bad choice in pitching on this man as the Ideal Representative and Guide of humanity; nor even now would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the

concrete than to endeavor so to live that Christ would approve our life."

II.

HOW?

A copyist group was gathered round
A time-worn fresco, world-renowned,
Whose central glory once had been
The face of Christ, the Nazarene.

And every copyist of the crowd
With his own soul the face endowed,
Gentle, severe, majestic, mean;
But which was Christ, the Nazarene?

Then one who watched them made complaint,
And marveled, saying, "Wherefore paint
Till ye be sure your eyes have seen
The face of Christ, the Nazarene."

Others may paint their own portraits of Christ, but we are sure our eyes have seen the face of Christ, the Nazarene. He bids us "Search the Scriptures . . . they are they which testify of me." John 5:39. In the Scripture we find the authentic portrait of Christ, and we find Christ's own signature attached to it. As a painter improves by studying the old masters; as a musician improves by studying the works of the musical masters; as a writer improves by giving his days and nights

to the study of the literary gems, so the Christian improves by studying and imitating the Master of the Art of Holiness.

First there is contemplation; then admiration; then imitation; then transformation. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18. When Moses had been with God on the mount for forty days, his face shone with divine glory. He did not know it, but Aaron and the people saw it. Ex. 34:30. When we behold the image of Christ in the Scriptures, His glory shines upon us, into us, through us, and it changes us into His likeness.

Jesus "has left us an example that we should follow His steps." 1 Pet. 2:21; John 13:15. By doing as He did, we gradually grow into His image, until at last in heaven "we shall be like Him; for we shall see Him as He is." 1 John 3:2; 1 Cor. 15:49.

Plant a seed in a pot of earth. It grows and grows until it is a beautiful flower. Take it out of the pot. Where is the earth that had filled the whole pot? It is all gone. The life of the seed changed all the earth into a living plant and beautiful flower. So the living faith in Christ, planted by the Holy Spirit in us, changes the man of the earth, earthy, into the

likeness and image of Jesus, to be of heaven, heavenly.

Let us study and follow the example of Christ, that Christ may dwell in our hearts by faith, that we, being rooted and grounded in love, may be filled with all the fulness of God, . . . till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, that we may grow up into Him in all things, which is the head, even Christ. Eph. 3:17; 4:11-15.

Couldst thou in vision see
Thyself the man God meant,
Thou nevermore couldst be
The man thou art—content.

FOLLOW JESUS—AT ONCE.

“Lord, suffer me first to go and bury my father.” Jesus said unto him, “Let the dead bury their dead: but go thou and preach the kingdom of God.” And another also said, “Lord, I will follow Thee; but let me first go bid them farewell, which are at home at my house.” And Jesus said unto him, “No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.” Luke 9: 59-62. To bid farewell is good, to bury the dead is needful, but the higher must give way

to the highest. In case of sickness and death we often forget or forego to eat and drink and dress and sleep, though very necessary in themselves. When it comes to the eternal welfare of the soul, the law is, Seek ye first the kingdom of God and his righteousness, and let others do the other things.

"Follow me," said Jesus, and Matthew rose up from the receipt of custom and followed Him. Matth. 9:9. "Follow me," said Jesus to Peter and Andrew, "and they straightway left their nets and followed Him." "Follow me," said Jesus to James and John, "and they immediately left the ship and their father, and followed Him." Matth. 4:18-22.

As soon as God revealed His Son to Paul, he "was not disobedient to the heavenly vision," Acts 26:19; "immediately he conferred not with flesh and blood," but at once followed Jesus. Gal. 1:16.

FOLLOW JESUS—CLOSELY.

Peter "followed Jesus afar off" and "sat with the servants"—and denied Him. Matth. 26:58.

Christ says to His disciples, I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. John 15:1-8.

FOLLOW JESUS—OPENLY.

Ye are the light of the world. Men do not light a candle, and put it under a bushel, but on a candle stick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matth. 5:14-16. Whosoever shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Matth. 10:32; Mark 9:38. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Rom. 10:9, 10. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. 1 John 4:15.

FOLLOW JESUS—REGARDLESS OF OTHERS.

Jesus trod the wine-press alone, and of the people there was none to help Him. Isa. 63: 1-5. So Paul, His great disciple—"At my first answer no man stood with me, but all men forsook me. Notwithstanding the Lord stood

with me, and strengthened me; and I was delivered out of the mouth of the lion." 2 Tim. 4:16-18. It was "Athanasius against the world" that fought for the divinity of our Lord, and draws a warm word of praise even from the cold pen of Gibbon. It was Luther, lowly and lone, that fronted Pope and Emperor for the sacred rights of conscience. "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matth. 7:13, 14. And yet we say with Joshua, "If it seem evil unto you to serve the Lord, choose you this day whom ye will serve; but as for me and my house, we will serve the Lord." Joshua 24:15.

FOLLOW JESUS—AT ALL TIMES.

Our Christian life is to be a steady light, not a flickering flame; a sun, not a comet or meteor; a compass, not a weather vane; a beacon light, not a jack-o-lantern. In the case of many people a spell of sickness sends them to seek the Savior, the death of a dear one drives them to devotion. When the trouble is forgotten, God is forsaken. The true Christian follows Jesus at all times; in joy and in sorrow; in gladness and in sadness; in prosperity and in adversity.*

Some people will be religious on Sundays, but not on Mondays; during Lent, but not during Advent; on Easter, but not on other festivals; at home, but not when away; at work, but not on a vacation; in winter, but not in summer. This observing of times and seasons is a shallow sham or a silly superstition. The true Christian will serve God at all times and in all places; in this case circumstances do not alter cases, but the Christian alters the circumstances to suit his case and principles.

Some seem to think religion and business and society and politics and pleasures must be kept separate, like different articles in different drawers, that religion has nothing to do with these other things. Not so; religion is to leaven the whole lump of man's affairs and guide and control all actions at all times, in all places, in all circumstances. The distinction between sacred and secular is a dangerous mistake. The Christian turns the secular into the sacred. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by Him." Col. 3:17. "I will bless the Lord at all times; His praise shall continually be in my mouth." Ps. 34:1. "He that endureth to the end shall be saved." Matth. 10:22; 24:13. "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10.

FOLLOW JESUS—COURAGEOUSLY.

A Christian might possibly think thus, "The path of holiness is the only path for me to follow. God's word, my reason and my conscience unite in pressing that home to me, and I shall set my teeth and with grim determination walk in it. It may lead to disaster and death, but it will be the glorious death of duty. 'Hail, Jesus, they that go to die salute thee!'" But this gloomy spirit is not called for; on the contrary, the cheerful confidence of final victory should hearten every Christian. The victorious Christ says of His people, "They shall never perish, neither shall any one pluck them out of my hand." John 10:28. Christ says to His people, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

On our approach it will appear that the great mountains were only cloud banks; the heights that loomed up so formidable in the misty distance were easy hills; the lions in the way were chained; the beasts of prey fled upon a sturdy onset. Even if the enemy is very strong, "I can do all things through Christ which strengtheneth me." Phil. 4:13. If God be for us, who can be against us? Rom. 8:31. The Lord of Hosts is with us, the God of Jacob is our refuge; God is our refuge and strength;

therefore will not we fear. Ps. 46. Though a host should encamp against me, my heart shall not fear. Ps. 27:3. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Rom. 8:35-39.

Old Mark Rutherford confessed long ago, "I know what I am saying, and can point out the times and places when I should have fallen if I had been able to rely for guidance upon nothing better than a commandment. But the pure, calm, heroic image of Jesus confronted me, and I succeeded. I had no doubt as to what He would have done, and through Him I did not doubt what I ought to do"

In our own day Thomas Hughes said, "If we would go about our work with any hope and courage, it can only be by keeping the life of Christ vividly before us day by day, and turning to it as to a fountain in the desert, as to the shadow of a great rock in a weary land.

From behind the shadow the still small voice

—more awful than tempest or earthquake—
 more sure and persistent than day and night—
 is always sounding, full of hope and strength
 to the weariest of us all, ‘Be of good cheer, I
 have overcome the world.’”

Lord Jesus, by Thy passion,
 To Thee I make my prayer;
 Thou who in mercy smitest,
 Have mercy, Lord, and spare:
 Oh, wash me in the fountain
 That floweth from Thy side;
 Oh, clothe me in the raiment
 Thy blood hath purified.

Oh, give that last, best blessing
 That even saints can know,
 To follow in Thy footsteps
 Wherever Thou dost go.
 Not wisdom, might or glory,
 I ask to win above;
 I ask for Thee, Thee only,
 O Thou eternal Love!

FOLLOW JESUS IN MANLINESS.

The man Christ Jesus.—1 Tim. 2:5.

God give us men! A time like this demands
Clean minds, pure hearts, true faith, and ready hands.
Men who possess opinions and a will;
Men whom desire for office does not kill;
Men whom the spoils of office cannot buy;
Men who have honor; men who will not lie;
Tall men; sun-crowned men; men who will live above
the fog
In public duty and in private thinking;
Men who can stand before a demagogue
And denounce his treacherous flatteries, and without
winking.
For a while base tricksters with their wornout creeds,
Their large professions, and their little deeds,
Wrangle in selfish strife, lo! Freedom weeps,
Wrong rules the land and waiting Justice sleeps.

The men Jno. G. Holland is longing for are
cast in the mold of "The Man Christ Jesus."
Of Him we say with admiration, "Behold the
Man!" "We ne'er shall see His like again."
Jesus was a perfect man, having the sum of all
the best manly qualities in the proper propor-
tion. Jesus is indeed the Lamb of God; Jesus
is no less the Lion of the tribe of Judah. Most
painters, poets, and preachers bring out the
gentleness of Jesus, but do not bring out clearly
the rugged strength of Jesus. Thereby they do

Jesus a grave injustice, help along the idea that Christianity is good for children and women but not fit for men. The real Christian is the highest type of man, the strongest of strong men, as History clearly proves for two thousand years the world over. Men have become real men by following Jesus, God's own model of manliness. "What manner of man is this?" cried the people in amazement. In studying Jesus we learn to know real manliness, in following Jesus we become manly men. "Follow me," says Jesus; let us study and

FOLLOW JESUS IN MANLINESS.

I.

COURAGE

Is one element of manliness; a coward can never be considered a man. Jesus was a manly man, a man's man. He had courage of the highest order, gallant, dashing bravery, cavalierly disregard of personal danger. He did not meet lions and tigers, but He met worse. In the country of the Gadarenes there was a stark naked raving maniac, who lived in the tombs, who tore fetters and chains in pieces like twine, who could not be tamed by any man. Jesus met and tamed him. Mark 5:1-5.

Jesus with dauntless courage attacked the

"interests" of His day when He cleaned the Temple by driving out the buyers and sellers and money changers, saying, "It is written, My house is the house of prayer; but ye have made it a den of thieves." Luke 19:45; John 2:14.

In Gethsemane Jesus stepped like a hero before His disciples and said to the armed band, I am Jesus of Nazareth; if therefore ye seek me, let these go their way. John 18:8.

The moral courage of Jesus shines forth with dazzling brilliancy when He, a bound prisoner, tells the High Priest under a solemn oath that He is indeed the Messiah, the Son of the Highest. Again, when He, a mass of filth and blood, tells Pontius Pilate that He is indeed a king, the king of truth. Thomas Hughes writes truly, "In all the world's annals there is nothing which approaches, in the sublimity of its courage, that last conversation between the peasant prisoner and the Roman procurator."

As Christ, so the Christian. Paul did so when a prisoner before Felix, Festus and Agrippa, and before the Athenians on Mars Hill. So did the excommunicated and outlawed Luther at Worms before the Pope's legate and the powerful Emperor Charles V.; this has been called "the Sublime of History." To all Christians Paul the Apostle writes, "Quit you like men!" 1 Cor. 16:13.

II.

WILL.

With the dauntless courage there was coupled an indomitable will. Jesus first counted the cost, and then He began to build; He first made sure He was right, and then He went ahead. In carrying out His will, He endured hardness as a good soldier. He bore poverty and persecution with an unruffled mind, He had counted them in as belonging to His work.

He resisted all attempts to turn Him aside from His chosen path, and He persisted in it despite all the huge obstacles in the way. Under the pressure of his great burden the mighty Moses turns on God with the despairing question, "Why is it that Thou hast sent me?" Exod. 5:22. The fiery Elijah at last gives up under the juniper tree and wails, "It is enough," and prays for death. 1 Ki. 19:4. No such trace of weakness in the career of Christ.

As Christ, so the Christian. "In all things approving ourselves as the ministers of God, in afflictions, in distresses, in stripes, in imprisonments, by honor and dishonor, by evil report and good report: as deceivers, and yet true." 2 Cor. 6:4-8. ~

III.

INDEPENDENCE.

Independence is another outstanding feature of Christ's character. He was not aimless and irresolute; He was never caught unawares. He was not a reed shaken to and fro by the wind. Satan came with seducing suggestions, the people would crown Him king, Peter would dissuade Him from going up to Jerusalem to His doom—all this ill-meant and well-meant advice Christ brushed aside and carried out His well-considered plans and matured convictions. This trait struck the people so forcibly that they said to Him, "Master, we know that Thou art true, and teachest the way of God in truth, neither carest Thou for any man: for Thou regardest not the person of men." Matth. 22:16.

There was nothing feverish about Christ. He knew exactly what He wanted, when He wanted it, how He wanted it, and He calmly and strongly pursued the even tenor of His way to have His way.

As Christ, so the Christian. "Be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive . . . but grow up into Him

in all things, which is the head, even Christ." Eph. 4:14, 15.

IV.

GENTLENESS.

With all these manly, masculine, virile qualities there was blended the greatest gentleness, tenderness, sympathy. Christ was a gentle man with children, with the sick, with the poor; even with His enemies He showed suavity of manner with fortitude of matter. Indeed, Jesus is so gentle that most people fail to realize His strength and mistake His gentleness for feebleness.

As Christ, so the Christian. He is to speak the truth, but he is to speak the truth in love. Eph. 4:15. He is to do what is right, regardless of consequences, but "Let all your things be done with charity." 1 Cor. 16:14.

Amid the rugged Alps you find the little Alpine flower, the Edelweiss: amid the rugged, Alpine strength of the titanic Luther you find the tenderest gentleness. Amid his herculean labors and battles he found time to write that winsome letter to his little boy Hans, that touching letter to Master Peter, the Barber, How to Pray, that tender letter of comfort to the forsaken and dying—Tetzel!

V.

SIMPLICITY.

Simplicity is another fine element that belongs to true manliness, and we find it in Christ to a marked degree. Jesus was perfectly natural, artless, open, frank, free, direct, unaffected; He never posed; there was nothing showy or theatrical about Him; He never did anything for effect or to cause a sensation.

As Christ, so the Christian. "The simplicity that is in Christ" is to be in every Christian. 2 Cor. 11:3. St. Paul rejoiced that he lived "in simplicity and godly sincerity, not with fleshly wisdom, not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." 2 Cor. 1:12; 1 Cor. 2:4. St. Paul tells him "that giveth, let him do it with simplicity." Rom. 12:8.

VI

UNSELFISHNESS.

All these noble traits in the character of Jesus are raised to a holy level by the lofty aim and purpose of His life. All the powers of Jesus were used, not for personal ambition, power, glory, wealth, but for the glory of God and the salvation of men.

"I seek not mine own glory." John 8:50.

"I receive not, take not, honor from men." John 5:41. "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matth. 20:28.

As Christ, so the Christian. "Not unto us, O Lord, not unto us, but unto Thy name give glory." Ps. 115:1. "Let nothing be done through vainglory. . . . Look not every man on his own things, but every man also on the things of others." Phil. 2:3, 4. Christ our Lord and Master said, "I am among you as he that serveth." And He also says, "He that is greatest among you, let him be as . . . he that doth serve." Luke 22:26, 27.

Gustavus Adolphus risked his Swedish throne and gave his gallant life on the bloody field of Lützen for the glory of Christ and to help the distressed German Lutherans in the terrible Thirty Years War. Facing execution, our American school teacher, Nathan Hale, regretted that he had not twenty lives to sacrifice for his country.

VII.

OBEDIENCE.

The absolute perfection of the character of Jesus is reached when we consider that His bitter suffering and death was not one of self-will, but one of obedience. He did not under-

take His work in a wild, reckless, adventurous spirit of His own choosing but as a good soldier executes a desperate task in obedience to orders of a superior officer. "I seek not mine own will, but the will of the Father which hath sent me." John 5:30. And He did not obey in youthful rashness, without considering the dangers. He was only too well aware of them. He prayed, "O my Father, if it be possible, let this cup pass from me." And He prayed it three times! And yet He added, "Nevertheless, not as I will, but as Thou wilt." Matth. 26:39.

This is the absolute perfection of manliness, too sublime to be expressed by human speech! We simply say with Tennyson,

The highest, holiest manhood Thou.

As Christ, so the Christian. He has learned that "to obey is better than sacrifice." And He asks, "Lord, what wilt Thou have me to do?" Acts 9:6. "Give me understanding, and I shall keep Thy law; yea, I shall observe it with my whole heart, even unto the end." Ps. 119:34, 112.

Self-restraint is the highest form of self-assertion. It is easy for the raw recruit to rush into the cannon's mouth amid the blare of trumpets and the cheers and shouts of an army, it is hard even for the battle-scarred veteran to face danger with grounded arms in obedi-

ence to orders from above. But this is the test of the true soldier, and this is the test of the true soldier of Christ.

God grant us grace to follow Jesus in true manliness: courage, endurance, independence, gentleness, simplicity, unselfishness, obedience.

Give us men!

Men from every rank,
Fresh and free and frank.
Men of thought and reading,
Men of light and leading,
Men of loyal breeding,
National welfare speeding.
Men of faith and not of faction,
Men of lofty aim in action—
Give us men!—I say again,
Give us men!

Give us men!

Strong and stalwart ones,
Men whom highest hope inspires,
Men whom purest honor fires,
Men who trample self beneath them,
Men who make their country wreath them,
As her noble sons,
Worthy of their sires.
Men who never shame their mothers,
Men who never fail their brothers,
True, however false are others—
Give us men!—I say again,
Give us men!

Give us men!
Men who, when the tempest gathers,
Grasp the standard of their fathers
In the thickest fight.
Men who strike for homes and altar,
(Let the coward cringe and falter—
God defend the right).
True as truth, though lorn and lonely,
Tender as the brave are only—
Men who tread where saints have trod,
Men for Country, Right and God—
Give us men!—I say again, again,
Give us men!

—Bp. of Exeter.

FOLLOW JESUS IN WORK.

Is not this the carpenter?—Mk. 6:3.

"Labor is degrading, and idleness is honorable," is the sentiment of the old Egyptians on a papyrus of Prisse, and the old Greeks and Romans likewise thought work fit only for slaves.

The modern rich heathen even in Christian countries have fallen back into this supremely silly notion, and many a working girl goes homē with a book to make believe she doesn't work for a living, as if that were something of which to be ashamed.

How different the ancient Jews! From their Holy Book they knew that God Himself planted the Garden of Eden and that God Himself set the first man to dress this garden, and that God Himself told them to work, "Six days shalt thou labor" And their Wise Man said, "Go to the ant, thou sluggard; consider her ways and be wise." Prov 6:6. They knew that the first culture was agriculture, that the proper work for man is to produce, to build something. Hence every Jewish boy was taught some useful trade, and so Jesus became a carpenter and worked at His trade till He was about thirty years of age, leading a quiet

and useful life in the station given Him by God. Did He build a cottage for His neighbor? Did He turn out a piece of furniture for the housewife? Did He build a little wagon for the children's play? He took Nature's raw material and stamped it with the signature of mind and did His share toward the welfare of man and conferred on useful labor the patent of nobility.

They said, "The carpenter's son." To me
No dearer thing in the Book I see,
For He must have risen with the light,
And patiently toiled until the night.
He too was weary when evening came,
For well He knoweth our mortal frame,
And He remembers the weight of dust,
So His frail children may sing and trust.

For labor, the common lot of man,
Is part of a kind Creator's plan.
And he is king whose brow is wet
With the pearl-gemmed crown of honest sweat.
Some glorious day, this understood,
All toilers will be a brotherhood.
With brain or hand, the purpose is one,
And the master workman, God's own Son.

In doing His work honestly and not scamping it, He felt the joy of living and the joy of laboring and schooled Himself daily in patience, diligence, honesty, and sympathy.

In view of the example of Jesus the heart of every honest working man may sing at his work, and he also may say,

God be praised,

Antonio Stradivari has an eye
That winces at false work and loves the true,
With hand and arm that play upon the tool
As willingly as any singing bird
Sets him to sing his morning roundelay,
Because he likes to sing and likes the song.

.

And as for fame—when any master holds
Twixt chin and hand a violin of mine,
He will be glad that Stradivari lived,
Made violins, and made them of the best.
The masters only know whose work is good:
They will choose mine; and, while God gives them skill,
I give them instruments to play upon,
God choosing me to help Him.

Jesus gives "to every man his work," Mark 13:34, and whatever the work may be, it is work for the Lord; the Lord says, "Son, go work today in my vineyard." Matth. 21:28. And in that vineyard the Christian is to work, as Christ worked. "My Father worketh hitherto, and I work," John 5:17; "I must work the works of Him that sent me, while it is day: the night cometh when no man can work." John 9:4.

In order to serve God it is not needful to "leave the world" and in some wilderness waste life in lonely prayer. And in order to serve God it is not at all needful to hold some prominent position and draw the eye of the world. The medium station is the safe station.

"Uneasy lies the head that wears a crown;" for an instance look at the Autocrat of all the Russias. "They that stand high have many blasts to shake them, and if they fall, they dash themselves to pieces." The ornament on a building may draw the eye and draw words of praise, but the unseen foundations have their solid use, though few think of them.

If done to please God, work is worship. If done for God's sake, we serve God when we serve man. The Christian is the real knight of labor, the Christian working man, too, is a fellow-worker together with God.

Holy George Herbert has truly said,

All may of Thee partake:
Nothing can be so mean,
Which with this tincture (for Thy sake)
Will not grow bright and clean.

A servant with this clause
Makes drudgery divine,
Who sweeps a room as for Thy laws,
Makes that and the action fine.

But the work must be done for Christ's sake!

In vain our labors are, whate'er they be,
Unless God give the Benedicite.

Ye that glory in your idleness, and ye that wish for a life of idleness, listen to what grim old Thomas Carlyle has to say: "Looking up,

looking down, around, behind or before, discernest thou, . . . any idle hero, saint, God, or even devil? Not a vestige of one. In the Heavens, in the Earth, in the Waters under the Earth, is none like unto Thee. Thou art an original figure in this Creation. One monster there is in the world: an idle man. What is his 'Religion'? That nature is a Phantom, where cunning beggary or thievery may sometimes find good victual. That God is a lie; and that man and his life are a lie. . . . But he that has . . . no function but that of going idle in a graceful or graceless manner . . . on what iron spikes is he rushing?"

Iron spikes, indeed! In the parable of the Talents Christ teaches us that all our gifts are to be used for God's glory, and that God will hold us to a strict accounting of all the use we made of His gifts, and that He will surely punish every lazy servant, not only him that squandered goods, but also him that did not do the very best with his gifts.

Old Chaucer says,

Ydlenes, that is the gate of all harmes,
An ydil man is like an hous that hath noone walles;
The devels may entre on every syde.

An old legend tells us the Apostle Thomas was for a second time troubled with doubts about Christ's resurrection. He tried to tell his tale of woe to the other Apostles, but they

were too busy working to listen to him. Then he tried to pour his troubles into the ears of some devout women, but they were too busy, like Dorcas, sewing coats for the orphans, and gave him to understand they had no time for such things. At last it dawned upon the dullard Thomas that the others were free from torturing doubts about Christ because they were busy with practical works for Christ. So he went to Parthia to work for Christ; and in working, his doubts cleared away and he was happy ever after. This is a legend in form but a true story in substance.

‘If any man will do His will, he shall know of the doctrine, whether it be of God,’ says Jesus Himself. John 7:17.

Labor is rest—from the sorrows that greet us;
Rest from all petty vexations that meet us;
Rest from sin-promptings that ever entreat us.

Labor is health! Lo, the husbandman reaping,
How through his veins goes the life-current leaping!
How his strong arm is in stalwart pride sweeping!

Labor is glory—the flying cloud lightens;
Only the waving wing changes and brightens,
Idle hearts only the dark future frightens.

Jesus quietly toiling is an impressive example for all to follow their calling in their appointed station of life.

Children, obey your parents in the Lord.

Parents, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.

Husbands, love your wives, as Christ loved the Church and gave Himself for it.

Wives, submit yourselves unto your husbands as unto the Lord, for the husband is the head of the wife as Christ is the head of the Church.

Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven. Col. 4:1; Eph. 6:9; Philemon 16.

Servants, be obedient unto your own masters, please them well in all things; that you may adorn the doctrine of God our Savior in all things. Ti. 2:9, 10; 1 Pet. 2:18; Eph. 6:5-8.

Pastors, feed the Church of God which He hath purchased with His own blood.

Church members, obey them that have the rule over you, and submit yourselves; for they watch over your souls, and are over you in the Lord and admonish you, and to esteem them very highly in love for their work's sake. And be at peace among yourselves. Heb. 13:17; 1 Thess. 5:13.

In the State, "Render unto Caesar the things that are Caesar's."

In the Church, "Render unto God the things that are God's."

II.

When the time had come and Jesus was about thirty years old, He laid by His carpenter tools and began to preach.

The humblest work is honorable, but some work is more honorable than others. When God called Jesus to higher work, Jesus followed, not before; when God calls us to higher work, we follow, not before.

The physician labors against sickness, the teacher against ignorance, the preacher against sin. The physician works on the body, the teacher develops the mind, the preacher directs and stimulates the conscience. They too are laborers; they too, as laborers, are worthy of their hire.

The day laborer and mechanic often envy the professional man because he wears no rough clothes and has no rough hands; but he does not know of the mental strain and worry, the spiritual battles and temptations that come to professional men, and the professional man burning the midnight oil in his study often sighs for the sound slumbers of the laborer. Let there be mutual respect.

Jesus worked hard, but He would not be hurried. "Mine hour is not yet come." A time for everything, and everything in its time. A reasonable obedience of this rule will keep our lives orderly and save us from confusion and

hasty actions and wearing worry. How often do we plead the excuse. "I didn't have time." Translated into the language of truth that would be, "I didn't have ability enough," or, worse still, "I didn't have conscience enough."

Jesus worked hard; He also rested. He rested in order to work. He rested to repair the wear and tear of body and soul. When He needed rest He took it, neither the need of preaching to the sinners nor the appeals of the sick could keep Him. He tore Himself away and cast His body on the bosom of Nature and His soul on the bosom of God: by rest He refreshed the body, by prayer the soul.

What He did for Himself He taught His disciples to do for themselves. When He saw them growing tired or nervous, He said to them, "Come ye yourselves apart into a desert place and rest a while." Mark 6:30-32.

God has given us the night for rest; but how many waste half of it at the card table, in the dance hall, in the theater, in the saloon!

God has made another provision for rest for the man of labor in the command to preach the Gospel, which also means to hear the Gospel, which also means to leave your work for the time being.

We hear much now-a-days of the working classes having no use for the Church. Whenever it is true, it proves the man a fool. The

command to preach and to hear the Gospel gives us Sunday and other festival days. Take away the Gospel, and the mills and shops and factories and stores will be open seven days in the week, and it is the laboring man that will suffer. Where the Gospel comes, there the man scrubs off the week's grime on Saturday night and puts on clean clothes on Sunday morning and has time to leave and forget his ordinary work and with his fellows go to the house of God and get new and higher thoughts into his head and heart, and on bended knee get forgiveness, and with voice uplifted praise his heavenly Father and prepare for his eternal home in heaven.

As the dams and dykes keep out the ocean and keep Holland in peace and plenty, so the Gospel buttresses the Christian days of worship and keeps the ocean of worldliness from engulfing the laboring man in a wild deluge of endless grinding drudgery. Every laboring man that neglects the Gospel is weakening the protecting wall.

"Whenever I get discouraged or angry in my work," said a New York carpenter to his pastor, "I always think of Jesus, the carpenter of Nazareth, and the thought of His example always fills me with new courage to keep at my work with patience." Everybody, whatever his work, should make the same use of Christ,

and then he will become "a workman that needeth not to be ashamed." 2 Tim. 2:15.

In the room the Craftsman stands—
Stands and reaches out His hands.

Let the shadows veil His face
If you must, and dimly trace
His workman's tunic, girt with bands
At His waist. But His hands—
Let the light play on them.
Paint with passion and with care
Every old scar showing there,
Where a tool slipped and hurt;
Show each callous; be alert
For each deep line of toil.
Show the soil
Of the pitch; and the strength
Grip of helve gives at length.

Carpenter! Hard like Thine
Is this hand—this hand of mine:
I reach out, gripping Thee,
Son of Man, close to me—
Close and fast, fearlessly.

FOLLOW JESUS IN TEMPTATION.

In all points tempted like as we are.—Heb. 4:15.

I

1. Temptation from the Devil.

Jesus was led into the wilderness to be tempted of the devil. When He had fasted forty days and forty nights, He was afterward a hungered. Then the tempter said, "If Thou be the Son of God, command that these stones be made bread." But Jesus answered, "It is written, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'"

At the baptism shortly before, God Himself had plainly said, "This is my beloved Son." Only a few days after, Satan said, "If Thou be the Son of God." Satan wanted Jesus to doubt the clear word of God. As Satan got Eve to doubt God's word and led her to sin, so Satan would get Jesus to doubt God's clear word and fell Him. But Jesus fought the temptation. He did not argue with Satan, but fought him with the word of God, "It is written." Jesus was hungry, seemingly forsaken by God. Satan wanted Jesus to help Himself, without God and against God. Jesus said, as it were, "Bread

is not the main thing. I can die without bread, but I cannot live without God. I would rather starve than disobey God."

What happened then is always happening. It is just when a man makes up his mind by the grace of God to lead a Christian life that Satan "goeth about as a roaring lion, seeking whom he may devour." "Him resist steadfast in the faith," as Jesus did. When we are hungry, or otherwise in trouble, we are tempted to doubt God's word, tempted to doubt whether we are the sons of God, tempted to doubt the care and love of God. At such times we dare not argue with Satan, we dare not look at ourselves and at our condition; the only safe thing to do is to look at God's word and say, "It is written." At such times Satan wants us to turn stones into bread, to say, "I must make a living; if I cannot live honestly, well, I'll live anyhow. Others do it, why not I?" Then we must come down to rock bottom and ask, Is it better to live a little while now and die everlastingly, or to die now and live everlastingly? Rather fast with Jesus than feast with Satan; yea, rather die with Jesus than live with Satan.

When Satan could not get Jesus to doubt God, he tried to get Him to tempt God; from one extreme to the other. He said, as it were, "You have such a beautiful, strong faith in

God; very well, show how strong it is by casting yourself down from the pinnacle of the temple." But Jesus replied with the word of God, "Thou shalt not tempt the Lord thy God." I have no call from God to do so, and hence no word of God to put my trust in; I should be courting danger and probably perish in the peril.

When Satan cannot sink us in the dark depths of doubt, he will try to raise us to the dizzy heights of presumption, or vain confidence. The one temptation is as strong as the other. When we are in the way of duty and have a word of God to rely on, then we show faith or trust in God; God leads us, and God keeps us. When we are not in the way of duty and have no word of God to rely on and still do a thing, then we do not show trust in God, but a vain, a hollow confidence; that is presumption, that is tempting God; that is not courage, that is recklessness, foolhardiness, a wild, adventurous spirit; not faith, but superstition. And the proverb has it, "He that ventures into peril, will perish therein," and, "Fools rush in where angels fear to tread."

When Satan could get Jesus neither to doubt God nor to tempt God, he tried to get Him to forsake God by promising Him all the kingdoms of the world, and all the glory of them, all for only worshipping Satan.

The bait was so large, the hook was so small, yet Jesus promptly and peremptorily repelled the tempter and said, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Satan often tempts us with glowing promises of golden mountains. Yet if a man should gain the whole world, and lose his soul, what would it profit him? After all, the promise is a piece of insufferable impertinence. Satan does not even keep his promises. Satan promised the Presidency to Daniel Webster in return for forsaking the right. Webster weakly fell into the trap, but Satan finally failed to deliver the prize, and Whittier sternly wrote over the dome-like brow, "Ichabod, the glory has departed." The true man says, "I would rather be right than be President."—wrongly, that is.

If we begin looking at the temptation, we shall go on longing for the delectation, and we shall end with losing our salvation. We must promptly repel the first suggestion of evil, and we must do it with the word of God; then we shall learn the truth of the promise, "Resist the devil, and he will flee from you;" and, behold, in some way, angels shall come and minister unto us also, as they did to our Master.

This temptation of Jesus in the wilderness

was not the only one; His whole life was one long temptation.

2. Temptation from His Enemies.

"The scribes and the Pharisees began to urge Him vehemently, and to provoke Him to speak of many things; laying wait for Him, and seeking to catch something out of His mouth, that they might accuse Him." Luke 11:53, 54. "And they send unto Him certain of the Pharisees and of the Herodians, to catch Him in His words." They covered their evil purpose with words of deceitful praise. "Master, we know that Thou art true, and carest for no man; for Thou regardest not the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Caesar, or not?" But Jesus was not deceived by their flattery. "Knowing their hypocrisy, He said unto them, Why tempt ye me?" Then come unto Him the Saducees to tempt Him, and then one of the scribes came to tempt Him. Jesus successfully withstood all their temptations, and as a result "No man after that durst ask Him any question." Mark 12:13-34.

3. Temptation from His Friends.

Jesus was tempted not only by Satan and by His enemies; He was also tempted by His friends. When He had fed the five thousand with the five barley loaves and two small

fishes, the people were so well pleased with Him that they wanted to take Him by force and make Him their king. But when Jesus perceived their intentions, "He departed again into a mountain Himself alone." John 6:15. Even a kingly crown, pressed on Him by His adoring people, could not swerve Christ from His path of duty, and He withstood the temptation with firm resolution.

When the multitudes crowded Christ with their troubles so that He had no time even to eat bread, His friends and relatives thought they had to do something about it, "they went out to lay hold on him." "for they said, He is beside Himself." Mark 3:20, 21. But Jesus went about His business, not minding the well-meant but impertinent interference of His friends. He had a duty to perform, and He performed His duty, and permitted no one to interfere with His duty.

Again, when Jesus began to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day, then Peter took Him, and began to rebuke Him, saying, "Be it far from Thee Lord; this shall not be unto Thee." But He turned and said unto Peter, "Get thee behind me, Satan; thou art an offense unto me; for thou savorest not the

things that be of God, but those that be of men." Matth. 16:21-23.

Peter meant well ; he, as it were, said, "Take pity on yourself, do not go to Jerusalem where you will be killed." Had Jesus taken pity on Himself, He could not have taken pity on us, then He would have wrecked His whole mission as our Savior. He thrust aside the temptation and resolutely went to Jerusalem to His death ; but also to His resurrection !

II.

As Christ, so the Christian.

How often does it happen that a pastor wants to preach and act according to the Bible and his conscience, and the members beg him not to injure himself and make the Church unpopular? How often does a man want to do his duty, give up his paying sinful business or leave the Christless lodge, and his wife and children cry and beg him not to do so? How often does not a young minister want to accept a call to a distant and poor and dangerous place, and his mother and friends beg him to stay near home and not be a fool and throw himself away? How often does not a boy want to prepare for the holy ministry and his relatives and friends try to keep him back? How often does not a person want to do church work in one form or another and others

try to talk him out of it? How often does not a person want to devote a sum of money for the Gospel and relatives raise an objection?

As Jesus was tempted by His enemies and also by His friends, so are Christians tempted by their enemies and also by their friends. As Jesus withstood the temptation of His enemies and also of His friends, so must Christians withstand the temptations of their enemies and also of their friends.

Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God; praying always with all prayer and supplication in the Spirit. Eph. 6:10-18.

My soul, be on thy guard;
Ten thousand foes arise,
And hosts of sin are pressing hard
To draw thee from the skies.

O watch, and fight, and pray,
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore.

Ne'er think the victory won,
Nor lay thine armor down:
Thine arduous work will not be done
Till thou receive thy crown.

FOLLOW JESUS AS A MISSIONARY.

As my Father hath sent me, even so send I you.—
John 20:21; 17:18.

I.

It is the Father that sent Jesus, sent His only begotten Son, sent Him into the sinful world, out of love to the sinful world, in order to save the sinful world from damnation, to save the sinners by living and suffering and dying, the just for the unjust, in their stead, as their substitute, that they might be saved.

Jesus was the great missionary whom the Father sent from the heavenly home into this foreign land to bring the benighted people to the knowledge of their God. Jesus was the good Samaritan who braved dangers, put Himself out, spent time, and paid money to help the man robbed and wounded by thieves.

What was the motive of Jesus? We see it laid bare in His great question, "What shall it profit a man if he gain the whole world and lose his own soul?"

This is the world's great problem, and Jesus is the only one to solve it. The "whole world" on one side, man's "own soul" on the other—which is the greater? The soul—is Christ's emphatic and unqualified answer.

"Contempt of men is a ground-feature of heathenism . . . and we can trace this . . . down to the heathenism of our own days," says Martensen. Even in our day and in our Christian land, what is held cheaper by the vast majority than a human soul? And yet, it came from God, and after a few years it goes to an eternity of heaven or hell! The thought is awful.

New York City spent millions for a Speedway, so that a few billionaires can speed their fast trotters, but New York City refuses to thousands of its children a place in school! Evidently these children have no heads, let alone souls. The scribes of old used to discuss whether a child had a soul or not. The scribes of today are sure it has not, for they never tell it anything about God and its soul's salvation.

The old Greeks and Romans believed that people like Socrates and Caesar had souls, but not the common people, no more than some white people today believe that the black man has a soul, no more than some people believe that a woman has a soul.

Jesus taught us that every man, woman and child has a soul; yes, that the thief and the harlot has a soul; nay, more, that the soul of the thief and the harlot is worth saving; still more, that the soul of the thief and the harlot is worth saving at the tremendous cost of the blood of Jesus Christ, the Son of God!

In every block of marble the sculptor sees an angel; it needs but his chisel to hew him out. In every sinner Jesus saw a soul; it needs but the blood of Jesus to wash away the sin and to bring out the child of God.

"I am for men," was the battle-cry of Henry George; "Man is more than the dollar," is the slogan of William Jennings Bryan—fine phrases! Where did they get the idea? From Jesus. And this estimate of the human soul is the power that drove Jesus to seek and save the lost soul.

Jesus findeth Philip and saith unto him, "Follow me." And Philip followed Him. John 1:43. Jesus saw a man, named Matthew, and saith unto him, "Follow me." And he arose and followed Him. Matth. 9:9. Jesus, walking by the sea, saw two brethren, and He saith unto them, "Follow me." And they straightway left their nets and followed Him. Matth. 4:18-20. And going on from thence, He saw two other brethren, and He called them. And they immediately left the ship and their father, and followed Him. Matth. 4:21, 22.

Jesus spent a long time talking with the woman at Jacob's Well to reveal Himself as the Savior. Jesus spent a night with Nicodemus, talking about spiritual matters and trying to win him for His cause. And so He did through His whole public life. Even at the

very end He was a missionary; to His judges, the Jewish Caiaphas and the Gentile Pilate, Jesus under oath protested that He was the Christ of God, the Savior of the world. Even on the cross Christ was a missionary to the thief.

II.

Follow Jesus in this work. His true disciples have always done so. As soon as Jesus had found Philip, Philip found Nathanael and brought him to Jesus, after some hard work. Seeing Jesus, John the Baptist said to his disciples, "Behold the Lamb of God!" And the two disciples followed Jesus. One of these was Andrew. Andrew at once found his brother Simon and brought him to Jesus. John 1:35-51. The woman at Jacob's Well told her townsfolk about Jesus, and they believed on Him. The man of Gadara, out of whom Jesus had driven the devils, went his way, and published throughout the whole city how great things Jesus had done unto him. Luke 8:39.

Yes, yes, the worth of an immortal soul is unspeakably great; quite true. But, alas, how often do we find men so low and vulgar, so sordid and selfish, so beastly and brutal, so very fiendish that they do not seem worth our while? Do we not find them so ungrateful that they take all our devotion and all our sac-

rifice in their behalf as a matter of course? How often do we find them carping critics of our well-meant efforts! Do they not even scorn and spurn us? Do they not even turn on us and abuse us and persecute us for our good works? Is it any wonder that the heart grows sick and we become soured on man and refuse to do any more?

More, and worse; does there not steal over us the sense of our own unfitness and unworthiness, that we are so weak and have so little to offer, that we have no gifts in this direction, that we have missed our calling; that we had better quit, and the sooner the better? When we fall into this gloomy mood, the value and beauty of the human soul fades swiftly over the horizon and the motive ceases to move us. Then we need something else to rouse and to move us.

The command of God drove Moses and Elijah and Isaiah and Jeremiah and Jonah and Paul and Luther and hundreds of others to do God's work and to keep on doing God's work. Short and sharp comes the command of Jesus, "When thou art converted, strengthen thy brethren." Luke 22:32. As God had compassion on us, should we not have compassion on our fellow servants? Matth. 18:32.

Seeing the command of Jesus and the example of Jesus, we pray and promise, "Restore

unto me the joy of Thy salvation, and uphold me with Thy free spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee." Ps. 51:12, 13.

Jesus was deeply conscious that the Father had sent Him to fulfil a mission on earth, and we should be deeply conscious that Jesus sent us to fulfil the same mission. The mission of Jesus was to save the world, and our mission has the same object. As Jesus represented the Father and made Him known to the world, so should we represent Jesus and make Him known to the world. From our character, disposition, love for sinners, people should learn what Jesus is like.

As God chose Jesus and gave Him the honor and trust of doing this work, so Jesus chose us and entrusted us with the honorable work of saving the world. "Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit." John 15:16.

When Jesus had worked out the salvation of the world on earth, He returned to heaven. The only purpose for which Jesus came to earth was to save His people from their sins. And the only purpose for which the followers of Jesus are in the world is to save the world. They have no other excuse for living. When they do not work to this end, they are a failure, and as a fruitless tree they cumber the ground.

Whatever their work may be, it is only to be a means to this end that the Gospel is preached in all the world.

Jesus consecrated all His powers to His work. "I must work the work of Him that sent me while it is day; the night cometh when no man can work." John 9:4. We must work in the same spirit, with the same determination, with the same endurance and persistence. As the farmer hurries to gather in his grain ere the coming storm breaks over the harvest, so Christians work to gather in as many souls as possible ere the storm of the Judgment Day breaks over the harvest field of the souls of men.

The Father sent Jesus to be the world's great missionary. "As the Father sent me, even so send I you." John 20:21. "I came down from heaven, not to do my own will, but the will of Him that sent me." John 6:38; 5:30. And He did it, though it was very hard at times to do so. How hard, we may see from the earnest prayer of Jesus in Gethsemane where He prayed, again and again, "If it be possible, let this cup pass from me"; yet, He always added, "nevertheless, not as I will, but as Thou wilt." Matth. 26:39. Though it may come hard, yet the Christian will say, "I come to do Thy will, O God," and he will do it. Heb. 10:9; Ps. 40:7, 8.

"I will bless thee," God said to Abraham. What for? "And thou shalt be a blessing," God added. Gen. 12:2. What God is to us, we must be to others. "This is my commandment, That ye love one another, even as I have loved you." John 15:12; 13:34. The love of Jesus shows us the measure of our love, it gives us the strength for our love, and it directs the work of our love.

"Hereby we know love, because He laid down His life for us: and we ought to lay down our lives for the brethren." 1 John 3:16. This is a plain, simple, direct, clear-cut, straightforward sentence. It honestly means what it honestly says. Pull it to pieces, shake it, turn it upside down, do what you will, you cannot get it to say anything else, no more and no less, without any "ifs" and "buts"; as a martyr, it will stand the test of fire. As Jesus gave His life to save the world, so the follower of Jesus should give his life to save the world. "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many," instead of many. Matth. 20:26-28.

As Jesus has loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savor, so Christians must

walk in love, and for the same purpose, and in the same spirit. Eph. 5:2. In saving the world, Jesus left an example, that Christians should follow His steps, for even hereunto were ye called. 1 Pet. 2:21-25.

"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." That is to say, he that loveth his life selfishly shall lose it; and he that hateth his life in this world, that is, unselfishly uses it to serve Jesus and man, shall keep it unto life eternal. "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor." John 12:24-26.

The ground idea of making our life Christ-like is to give our life to God to save others. "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you." 2 Cor. 4:11, 12. As Jesus was crucified yet liveth again by the power of God, so Paul also was weak with Christ, but also lived by the power of God toward you, for the benefit of the Corinthians. 2 Cor. 13:4. Paul suffered for the Colossians, and rejoiced in the suffering. Col. 1:24. As Paul, so we.

In His great work Jesus was not alone. "He that sent me is with me. The Father hath not

left me alone." John 8:29. And in this great work we are not alone. "Go ye and teach all nations," says Jesus, and Jesus adds, "Lo, I am with you alway." Matth. 28:20. And if Jesus is with us, we shall not fail, but succeed.

The great men of the world value the missionary and cheer him on his work. Welcoming the world's missionaries to America, President McKinley said, "The noble, self-effacing, willing ministers of peace and good-will should be classed with the world's heroes." Welcoming these missionaries to New York, Governor Roosevelt said, "You are doing the greatest work that can be done." Responding to these words of welcome in behalf of these missionaries, ex-President Benjamin Harrison said, "Ah, my friends, not scholarship, not invention, not any of these noble and creditable developments of our era—not to these, but to the Word of God and the Church of the Lord Jesus Christ must we turn for the hope that men may be delivered from this consuming greed and selfishness."

St. James puts still more heart into us for the work when he says, "Brethren, if any of you do err from the truth and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Jas. 5:19, 20. And Daniel encour-

ages us by saying, "They that turn many to righteousness shall shine as the stars for ever and ever." Dan. 12:3.

Shall we, whose souls are lighted
 With wisdom from on high,
 Shall we, to men benighted,
 The lamp of life deny?
 Salvation! Oh, salvation!
 The joyful sound proclaim,
 Till earth's remotest nation
 Has learned Messiah's name.

FOLLOW JESUS AS A CHURCH MEMBER.

Jesus increased in favor with God.—Luke 2:52.

I love the Church, the holy Church,
The Savior's spotless bride;
And O, I love her palaces
Through all the world so wide.

Be mine through life to live in her,
And when the Lord shall call,
To die in her, the spouse of Christ,
The mother of us all.

Jesus was a truly human man, and as such He was "made under the Law." Gal. 4:4, 5. Also under the laws of the Church of the Old Testament. By using the means of grace and by living up to the rules of the Church as a good church member, Jesus increased in favor with God. Let us

FOLLOW JESUS AS A CHURCH MEMBER.

I.

God said to Abraham, "This is my covenant, which ye shall keep, between me and you and thy seed after thee: Every man child among you shall be circumcised." Gen. 17:9-14. So when Jesus was eight days old, He was ad-

mitted into the Jewish Church by this sacrament of the Old Testament, and at the same time He received His name.

The Lord laid claim to every family in Israel and demanded the first-born son for service in His temple. *Exod. 13:2*. Even after the Levites were selected for this service, the Lord did not give up His claim, although the parents could redeem their first-born son by paying a sum of money. This rite was a solemn recognition of God's claim on every family of Israel. And so in due time, about a month after His birth, Jesus was "presented to the Lord" in the Temple. He was placed in the arms of the priest as the property of God; the priest gave thanks for the law of redemption and, again, for the gift of a first-born son; the parents then paid the money to buy the son back from the Lord, shekels of Tyrian gold, ten or twelve shillings. *Luke 2:22, 23*.

When about thirty years old, Jesus was baptized of John at the Jordan, "to fulfill all righteousness."

In the New Testament we have the "circumcision made without hands," Holy Baptism. *Col. 2:11, 12*. God would have all men come into this new covenant with Him, and so Jesus gives the Great Commission to make disciples of all nations by baptizing them in the name of the Father, and of the Son, and of the Holy

Ghost. By the sacrament of Holy Baptism God adopts us into His family.

We are to enter the Church of God by the door of Holy Baptism, and we are to bring our children, that they may be adopted into God's family. We are also to make efforts to induce our neighbors to come and bring their families.

II.

Jesus early learned the Word of God, and at twelve years He astonished the teachers in Jerusalem's Temple at His understanding of the Scriptures. In later life He kept on astonishing the people at His knowledge of the Scriptures.

We are to follow Jesus in the knowledge of the Bible. He tells us expressly, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39, 46. He tells us to hear "Moses and the prophets" in order to be saved. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Luke 16:27-31.

we talk @ being busy

The President of the United States is a very busy man, yet John Quincy Adams took the time the first thing in the morning of every day to read four or five chapters of the Bible, and thus he got through with all of it once every year. So you see, it can be done.

III.

Jesus was a regular attendant at the services in the Synagogue on the Sabbath day. Luke 4:16. So are we to be regular, and punctual, and devout at the public services in the church. Come that ye may hear. Faith cometh by hearing, and hearing by the Word of God. The Gospel is the power of God unto salvation to every one that believeth. The Scriptures are able to make thee wise unto salvation by faith which is in Christ Jesus. We are born again by the incorruptible seed of God's Word.

The Prime Minister of Great Britain is a very busy man, yet Gladstone took the time to go to church every Sunday, and two times at that; and he had great contempt for those who went but once. On his trip around the world, Grant was invited by the President of France to occupy the grandstand at the great races held on Sundays. Though it was considered very discourteous to decline such an invitation, Grant wrote:

"It is not in accordance with the custom of my country or with the spirit of my religion to spend Sunday in that way." And he went to the American chapel and worshipped there on Sunday.

IV.

Jesus was a man of prayer: He prayed in

private and in public, in His family circle and in the Temple service. It was His wont, his regular habit. We are to follow Jesus in this respect also. When Luther was specially busy he took special time for prayer. The atheist, Lord Morley, and the Catholic Marquis of Ripon visited Gladstone at Hawarden. When time came for family worship, Gladstone respected their feelings by leaving them alone and held the family worship in the drawing room.

V.

Jesus observed the great festival of the Passover in memory of the deliverance of the Jews from the slavery of Egypt into the glorious liberty of Canaan, the land flowing with milk and honey. In place of the Passover, Jesus gave to His Church the New Covenant, His body and blood given and shed for the remission of sins.

With great desire Jesus desired to eat the Passover with His disciples, and with great desire must we desire to eat His body and drink His blood for the forgiveness of our sins and in remembrance of Him who delivered us from the slavery of Satan into the glorious liberty of the sons of God.

VI.

The Jews paid one-tenth of their income to the Lord, and we may rest assured that Jesus

did not rob God in tithes and offerings; without a doubt He was just as conscientious as the Pharisees in tithing even the mint and anise and cummin, without omitting the graver things of the Law.

Every Israelite from twenty years up had to pay yearly half a shekel church dues. Ex. 30:13. And so when the church officers at Capernaum asked Peter, "Doth not your Master pay tribute?" Peter answered very promptly, "Yes." And Jesus told Peter, go fish and pay the dues. Matth. 17:24-27. Zahn, Matth. p. 561, 2d edition.

Jesus also paid a glowing tribute to the poor widow who gave two mites to the support of the Temple, gave all she had, gave of her poverty, while the rich gave of their abundance.

In the New Testament God does not by law demand a specified amount of money, but Prof. Max Mueller of Oxford asks very pointedly, "Can there be a lower and simpler test of sincerity?"—than to give one-tenth of our income to the Lord. In the fulness of his powers, Gladstone wrote, "I believe that the diffusion of the principles and practice of systematic benevolence will prove the moral specific of our age." And he added to his boundless labors by offering to act as a medium of communication with any who would pledge themselves to give a definite percentage to the cause of charity.

When we think it over that Christ Himself paid church dues; when we think it over that He watches how we put money into the Lord's treasury; when we think it over that He praises the real sacrifices we make for Him: then a great change for the better must come over us in respect to our liberality in the support of the Gospel at home and in the spread of the Gospel abroad.

We, Lord, would lay, at Thy behest,
The costliest offerings on Thy shrine;
But when we give and give our best,
We only give Thee that is Thine.

The first Christians "continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers." And they were very liberal with their money to help one another. Pure in faith and pure in life, the Church grew—"The Lord added to the Church daily such as should be saved." Acts 2:42-47.

Let us follow the practice and the precepts of Jesus as a church member, and we shall be good members of His Church; and He will honor us by using us as His instruments to enlarge His Church on earth and in heaven.

My Church! my Church! I love my Church,
For she exalts my Lord:
She speaks, she breathes, she teaches not
But from His written Word.

74 FOLLOW JESUS AS A CHURCH MEMBER.

And if her voice bids me rejoice,
From all my sins released,
'Tis through th' atoning sacrifice,
And Jesus is the priest.

Then here my Church, my dear old Church,
Thy child would add a vow
To that whose token once was signed
Upon his infant brow—
Assault who may, kiss and betray,
Dishonor and disown,
My Church shall yet be dear to me,
My father's and my own.

FOLLOW JESUS AS A CITIZEN.

Render unto Caesar the things that are Caesar's.—
Matth. 22:21.

O bless, Thou heavenly Potentate,
With wisdom, strength, the powers of State,
That wrong and violence may cease,
And Church and home abide in peace.

In the ancient world Church and State were one. The word of Caesar was the law of the world, and the religion of Caesar was the religion of the world. Being Caesar and also Pontifex Maximus, he was the State, and he was the Church.

All this was changed by Jesus. Geffcken writes, "The words of Christ, 'My kingdom is not of this world,' mark a crisis in history, the birth of a new movement which was to assign to each of the two powers, the State as well as the religious community, their separate province." Bluntschli says, the dualism of Church and State became most marked. Gibbon viewed the Church as a state within the State.

Jesus clearly makes a separation between State and Church when He says, "Render unto Caesar the things which are Caesar's, and unto

God the things that are God's." Matth. 22:21. Preaching on this text, Luther says, "The chief thing is that our dear Lord Christ teaches the difference between the two powers, which we commonly call the Divine and the Temporal power," or Church and State. As Jesus was a member of the Church, so was He a citizen of the State.

Let us now

FOLLOW JESUS AS A CITIZEN.

I.

The conquered Jews hated their oppressors and often tried to revolt against the Romans. When they tempted Jesus with the question, "Is it lawful to give tribute unto Caesar, or not?" He did not, as a cheap demagogue, seek vulgar popularity by playing on the prejudices of the people and advising them to refuse their taxes to the foreign tyrant.

Though it would make Him unpopular with the mob, though His enemies could denounce Him as unpatriotic, Jesus fearlessly told them to pay their taxes, "Render unto Caesar the things which are Caesar's."

In times of popular excitement, strikes, lynchings, enforcement of unpopular laws, etc., it is so easy to denounce the law and its officers and to incite the people to deeds of law-

lessness. Here the Christian must follow Jesus and fearlessly face the mob and show that the first and foremost duty of a citizen is to obey the law, the lawful government.

II.

At Capernaum the tax collector asked Peter, "Doth not your Master pay tribute?" Peter said, "Yes." And Christ bade Peter go fish for the money and pay the taxes. So some scholars say. Jesus paid the taxes though the children are free; Jesus paid the taxes "lest we should offend them." Matth. 17:24.

The Christian follows Jesus in paying taxes, he does not dodge his taxes. Tax dodging is really at the bottom of our widespread social and political unrest. The rich, the powerful, the big corporations, the interests—they escape taxation altogether or pay only a jocular sum. Instead of the strong bearing the burdens of the weak, the weak must bear the burdens of the strong. Taxes are the poor man's burden.

III.

When the enthusiastic people would take Jesus by force and crown Him King, He would not raise the standard of revolt; He ran away from the crown and hid Himself from His friends. He would rather obey the lawful

crown than wear an unlawful crown. He was a law-abiding citizen.

The Christian follows Jesus also in this respect. A Christian will never be suspected of selling his vote or of buying his way to political office and honor and power; he will not permit his friends to use doubtful measures in his behalf. He will say, as said McKinley to Mark Hanna, "Bring back my honor."

IV.

The Israelite of old passionately loved his country. "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great king." Ps. 48:2. "If I forget thee, O, Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Ps. 137:5, 6. Jesus dearly loved His country. When He drew nigh unto Jerusalem and beheld the city and foresaw its doom, He wept over the city. "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes!" Luke 19:42. "O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy

children together, even as a hen gathereth her chickens under her wings, and ye would not!"
Matth. 23:37.

The love of country is strong in the Christian's breast. The sentiment of Scott is his:

Lives there a man with soul so dead,
Who never to himself has said,
This is my own, my native land?

Doesn't Burns give words to our feelings when he sings:

I mind it weel, in early date,
When I was beardless, young and blate,
And first could thresh the barn,

* * *

E'en then a wish (I mind its power),
A wish that to my latest hour
Shall strongly heave my breast;
That I for poor auld Scotland's sake,
Some usefu' plan or beuk could make,
Or sing a sang at least.

As Christians we heartily join our own American Smith:

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing.

As Christians we sing of our country, as Christians we will, if need be, die for our country; as Christians we will most especially live for our country.

“Peace hath her victories,
No less renowned than war.”

While we are patriotic Americans we will work for The Hague Tribunal and the world-peace, for

“The Parliament of Nations
The Federation of the World.”

V.

When Peter drew the sword in Gethsemane and began to slash about him in defense of His Master, Jesus said, “Put up thy sword.” Though innocent, Jesus would not resist arrest by the lawful authorities.

“The powers (or governments) that be are ordained of God, whosoever therefore resisteth the power (or government), resisteth the ordinance of God; and they that resist shall receive to themselves damnation. Wherefore ye must needs be subject, not only for wrath (or punishment), but also for conscience sake.” Rom. 13:1-7. “I exhort that supplications, prayers, intercessions, and giving of thanks be made for . . . all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior.” 1 Tim. 2:1-3; Tit. 3:1; 1 Pet. 2:13, 14.

Jesus was accused of being an enemy of Caesar, but after a thorough investigation Pontius Pilate publicly said, "I find no fault in Him." Though His innocence was proclaimed officially by the Roman judge, Jesus was condemned to death; and even then Jesus did not resist. He was a law-abiding citizen.

VI.

In one case only did Jesus break the law in order to obey the higher law, disobeyed man in order to obey God; that was in preaching the Gospel. Though accused of blasphemy and sedition, Jesus proclaimed Himself the Messiah and the King, to the Priest and to Pilate.

As Jesus, so the Apostles. Though forbidden by the rulers to preach, they kept on preaching Christ. "We ought to obey God rather than men." Acts 5:29; 4:19.

So Luther at Worms; so hundreds of thousands of others; so must we.

VII.

We have a government of the people, by the people, and for the people. And we are the people. We are Caesar. And we must render unto Caesar the things that are Caesar's. We must pay our taxes, not dodge our taxes; our full taxes, not part of our taxes.

We must see to it that these taxes go to Caesar, and not into the pockets of plundering politicians. We must see that honest men are elected, and watch them to keep them honest.

In our city, state, and national elections we make laws and execute laws. Let us vote as we pray. Carry out a wise law and you bless thousands of people. Wilberforce consecrated his life to abolish slavery under the British flag. What genuine joy was his when told on his deathbed that his bill had become a law! By the stroke of his pen the Czar of Russia freed thousands and thousands of serfs; by his proclamation of emancipation Lincoln gave freedom to the American negro race. Roosevelt building the Panama Canal, educating the Filipinos, irrigating deserts and giving millions of acres to become happy homes for thousands and thousands of sturdy and thrifty settlers, these are the good works of the peaceful citizen.

When we cast our ballot we must mark it with a cross; let the Christian mark his ballot with the cross of Christ, let his vote make for righteousness; the good of the people is the supreme law. Henry IV worked that every Frenchman might have a chicken in the pot for his Sunday dinner. Frederick the Great of Prussia considered himself the chief servant of the state. President Cleveland said, "Public office is a public trust." Let every Christian

citizen work and vote that he may truthfully say with Othello, "I have done the state some service."

"Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you ; but whosoever will be great among you, let him be your minister ; and whosoever will be chief among you, let him be your servant ; even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matth. 20:25-28.

God bless our native land!
Firm may she ever stand,
Through storm and night!
When the wild tempests rave,
Ruler of wind and wave,
Do Thou our country save
By Thy great might.

Our fathers' God, to Thee,
Author of liberty,
To Thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King.

FOLLOW JESUS AS A FRIEND.

I have called you Friends.—John 15:15.

“Friend of sinners” was the term of contempt hurled at Jesus and He accepted it and wore it as a crown jewel. Matth. 11:19. “Greater love hath no man than this, that a man lay down his life for his friends.” John 15:13. Christ laid down His life for His friends ere they were His friends, while they were His enemies, to make them His friends.

Which of all our friends, to save us,
Could or would have shed his blood?
But our Jesus died to have us
Reconciled in Him to God:
This was boundless love indeed!
Jesus is a friend in need.

This love of the God-Man, of the Christ, of the Savior, is an equal love; the saving love is the same love for all sinners, but as the perfectly human Son of man, Jesus had His special likes and His special friends. From among all His followers Jesus chose the Twelve to be His friends: “Ye have not chosen me, but I have chosen you; I have called you friends.” John 15:14, 15, 16; Luke 12:4. From among the Twelve disciples Jesus picked out three as

His prominent friends—Peter, James, and John; these were with Him at the height of His glory at the transfiguration and at the depth of His agony in Gethsemane. Of these three John was again singled out as the Savior's special bosom-friend, "the disciple whom Jesus loved." John 21:20. Outside of this circle of friends Jesus had other friends, and from among these Jesus picked out three whom He loved to visit: "Jesus loved Martha, and her sister, and Lazarus" of Bethany; and when Lazarus was sick, the sisters sent for Jesus with the simple, but telling message, "Lord, behold, he whom Thou lovest is sick." Later Jesus said to His disciples, "our friend Lazarus sleepeth." John 11:3-5, 11.

Rothe in his *Ethik*, vol. 4, p. 67, thinks that a man can have no more than a single true friend, but the example of Jesus shows that there may be varying degrees in friendship, and that a man may have a number of friends at the same time.

The heathen held women to be unfit for the relation of friendship, saying they could not keep a secret nor give advice in difficulties. But "Jesus loved Martha and her sister" Mary—women were among the Savior's friends. It was Jesus who secured for woman a right to this honorable position, and it was a Christian preacher, Jeremy Taylor, who wrote: "A

woman can love as passionately, and converse as pleasantly, and retain a secret as faithfully, and be useful in her proper ministries; and she can die for her friend as well as any Roman knight." Thousands of the best and strongest and manliest of Christians have acknowledged the comfort and strength they got from the friendship of good women.

What is friendship, the soul of friendship? Horace calls his friend "Half of my soul." Aristotle has finely compared friendship to "one soul inhabiting two bodies," and one of our poets has thus enlarged the idea:

I had a friend that loved me;
I was his soul; he lived not but in me;
We were so closed within each other's breasts,
The rivets were not found; we were so mixed
As meeting streams, but to ourselves were lost.
We were one mass; we could not give or take
But from the same; for he was I, I he.
Return, my better half, and give me all myself.
If I have any joy when thou art absent,
I grudge it to myself: methinks I rob
Thee of thy part.

"And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." 1 Sam. 18: 1; 1 Chron. 12:17. That is the master stroke of a genius, this exquisite description of the clas-

sic example of Old Testament friendship. In all of Cicero's vaunted book *On Friendship* there is nothing like this.

"The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." In order to true friendship it is not enough to have been schoolmates, or to have fought in the same regiment, or to have belonged to the same club, or to vote the same ticket; "the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." Fellowship with a simple, pure, noble, lofty soul—that is the soul of friendship. Amid all that is false and disappointing in this world, your friend is straight as a die, honest as the day, sound to the core, true as gold, faithful unto death. Simply to be in the company of such a friend is happiness; sitting at the feet of Jesus and listening to His words, Mary was happy; leaning his head on the Savior's bosom, John was happy.

It is clear that there can be no genuine friendship without sympathy, without thinking and feeling alike, without agreement in the most important matter in life, in the answer to the question, "What think ye of Christ?" Therefore St. Paul says, "Be ye not unequally yoked together with unbelievers." 2 Cor. 6:14-18.

Evil communications corrupt good manners.

The gates to Circe's garden were always open, and people strolled in and received a sweet potion. But on drinking it they lost their goodness and were turned into lower animals. The ancient story is true to life. "My son, if sinners entice thee, consent thou not." Choose your friends among the manly, strong, robust Christians.

"Why have friends if you cannot use them?" Why, indeed! Many a business man and politician joins any number of societies "to make friends," so that they may become customers or supporters. Timon of Athens "made friends" of many men that they might flatter and benefit him. They did as long as he was prosperous; they left him when his brief day of glory had ended. "Making friends" for such ends, is, of course, the merest sordid selfishness and hypocrisy.

But there is a proper understanding of this question. Friendship is practical. Jesus made use of His friends. Jesus made the home of Peter at Capernaum His home; Jesus often made use of the hospitality of Mary and Martha and Lazarus at Bethany; Jesus on the cross turned His mother over to the tender care of John. Jesus did not first ask as to John's willingness; Jesus took that for granted and thus gave the finest and tenderest illustration of true friendship. One of God's choicest gifts

in this world is a true friend to whom we can confide our fears and doubts and troubles and errors, who will give his heart's sympathy, a strong word of comfort, a wise word of counsel, a ready hand of practical help. Says Solomon, "A friend loveth at all times, and is born as a brother for adversity."

Friendship not only makes use of friends, it is also of use to friends. Ancient art represented friendship as a young man with bare head and coarse dress, to signify activity and aptness for service. Upon the fringe of his garment was written Death and Life, to indicate that friendship is ever the same. On the forehead was written Summer and Winter, meaning that friendship is not influenced by varying fortune. The left shoulder and arm were naked down to the heart, to which the finger of the right hand pointed at the words Far and Near, showing the friendship is not lessened by time or ended by distance.

Jesus served his friends faithfully. When Lazarus was sick, the distressed sisters in their hour of need sent to the Savior the simple, trustful message, "Lord, behold, he whom Thou lovest is sick." Enough said. After two days Jesus told His disciples, "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep." His disciples tried to keep Him from going into Judea, saying, "Master,

the Jews of late sought to stone Thee; and goest Thou thither again." But neither the hostile Jews nor the fearsome disciples could keep Jesus from His mission of mercy, and at last Thomas sullenly said, "Let us also go, that we may die with Him." When Jesus came, He found that Lazarus had lain in the grave four days already. When Martha met Him, Jesus fanned into flame her weak faith; He sent for Mary, that she might not miss the great joy; when He saw the people weeping, Jesus "groaned in the spirit, and was troubled." He was overcome by His emotions and "Jesus wept." Then said the Jews, "Behold, how He loved Him!" When He had prayed to His heavenly Father, Jesus cried in a loud voice, "Lazarus, come forth!" And he that was dead came forth.

When the disciples were accused, Jesus took the part of His friends and defended them. Matth. 9:15; 12:1-8. When the disciples were in danger, Jesus sprang into the breach, and protected His friends. John 18:8, 9. Jesus will generously reward His friends: For confessing Him before men, He will confess them before the angels of God, before His heavenly Father. Luke 12:8; Matth. 10:32. Jesus prayed for His friends. John 17. Jesus loved His friends to the end. John 13:1. Even at

the base betrayal Jesus was friendly to Judas.
Matth. 26:50.

Friendship, like love, seeketh not her own.

There is more need of love's supporting arm
Along life's slippery pathway in its frost;
There is more need of love to wrap us warm
Against life's cold, when summer flowers are lost.
Let others share thy life's glad summer glow,
But let me walk beside thee in the snow.

The friendship of Jesus was not sweetish and sentimental; it was manly and robust. When His friends were in the wrong, Jesus set them right. When John and James, the sons of thunder, would call fire from heaven on the Samaritans, Jesus turned and rebuked them, and said, "Ye know not what manner of spirit ye are of." Luke 9:51-56. When officious Peter would interfere with Christ's work of salvation, Jesus turned around and looked on His disciples, He rebuked Peter, saying, "Get thee behind me, Satan; for thou savorest not the things that be of God, but the things that be of men." Mark 8:31-33. When the disciples rebuked the mothers bringing their little children, Jesus "was much displeased," and said unto them, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Mk. 10:14. When Cleopas and the other disciples on the way to Emmaus were

downhearted on Easter day, Jesus said to them, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory?" Luke 24:26.

But the friendship of Jesus did not show itself simply in specific friendly act, but in His general good influence upon His friends. Take His disciples. What were they when He called them? Common, ordinary unimportant men; publicans, fishermen, etc.—every one of them. What were they when he left them? Among the best, and wisest, and greatest, and most heroic in the history of the world! That is what the friendship of Jesus did for these friends.

What am I to my friends? Is my example an inspiration to them? Is my presence a benediction? Does my life act as a sort of second conscience to them? Am I a safe model for them to pattern after? Is my speech "good to the use of edifying," to building up, does it "minister grace to the hearers?" Eph. 4:29. Can I say, "Come thou with us, and we will do thee good." Num. 10:29.

A flash! You came into my life,
And lo, adown the years,
Rainbows of promise stretched across
The sky grown grey with tears;
By day you are my sun of gold,
By night my silver moon;

I could not from the Father's hands
Have asked a greater boon.

I do not dread life's care and toil,
Your love dispels all gloom,
And now on graves of buried hopes
The sweetest violets bloom.
My every breath and every thought
Are pure because of you,
I did not dream that heaven could be
So close to mortal view.

True friendship makes the mill-round of our
life a golden sun-path.

Death with his scythe will ruthlessly mow
down the beautiful flower of friendship, and we
lament, as David lamented the death of his be-
loved Jonathan, as Milton mourned his Lyci-
das, as Tennyson sang the funeral dirge of "In
Memoriam."

Deep as may be our mourning, our sorrow
will be tempered with the Christian hope of a
glorious resurrection and a joyful reunion and
a blissful immortality in our Father's house
on high.

Far sadder than the separation of the grave
is the loss of friends through unfaithfulness.
When even Brutus stabbed Caesar, the mighty
Roman said in sad surprise, "You too, Bru-
tus?" David felt that bitter grief, "Mine own
familiar friend, in whom I trusted, hath lifted
up his heel against me." Listen to the grieved

voice of Jesus to Judas, "Friend, betrayest thou the Son of man with a kiss?" The great soul of Paul was not spared that sting; from his Roman prison he writes, "At my first answer no man stood with me, but all men forsook me."

And yet Paul was not forsaken; he joyfully adds, "Notwithstanding the Lord stood with me, and strengthened me . . . and I was delivered out of the hand of the lion." And he triumphantly adds, "And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom; to Whom be glory for ever and ever. Amen. 2 Tim. 4:16-18. Yes, even "when my father and my mother forsake me, then the Lord will take me up." Ps. 27:10.

What a friend we have in Jesus,
All our sins and griefs to bear.
Do thy friends despise, forsake thee?
Take it to the Lord in prayer;
In His arms He'll take and shield thee,
Thou will find a solace there.

O Friend of souls, how blest am I
Whene'er Thy love my spirit calms!
From sorrow's dungeon forth I fly,
And hide me in Thy sheltering arms.
In The alone will I rejoice,
Thou art the Friend, Lord, of my choice,
For Thou are true when friendships fail;
'Mid storms of woe Thy truth is still
My anchor; hate me as she will,
The world shall ne'er me ne'er prevail.

FOLLOW JESUS IN CONTROVERSY.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.—John 18:37.

Jesus witnessed unto the truth with singleness of purpose; that was His steady aim in all His doings wherever He might be, with whomsoever He might be talking. And in witnessing unto the truth, Jesus, of course, thereby struck at error, exposed it, rebuked it, denounced it, and tried to destroy it.

Though the Jews had no dealings with the Samaritans, Jesus nevertheless spoke to the woman at Jacob's well. In the most casual and natural manner He asked her for a drink of water, and then went on to tell her about the water of life and thus aroused her interest and desire. Having thus prepared the way, Jesus unfolded to her the truth of God, revealed Himself as the looked-for Messiah. Kindly, patiently, pleasantly, Jesus argued with the woman and convinced her in that remarkable and picturesque interview. John 4: 5-42.

Patiently and pointedly Jesus argued with Nicodemus in that striking session at night. Though Nicodemus was a Pharisee and a ruler

of the Jews, though he was great and good in his own eyes and in the eyes of his fellows, he was nevertheless radically wrong; he needed not a little improvement, but a complete change from the bottom up; he needed to be born again, or he could not enter the kingdom of heaven. John 3.

In arguing with the Sadducees, Jesus found a scribe who was not full of hatred and malice, one whose prejudice melted away before the telling answers of Jesus, one who asked a question in good faith, one who answered the question of Jesus candidly, and Jesus promptly and warmly and generously acknowledged the man's good qualities and said, "Thou are not far from the kingdom of God." Mark 12:18-34.

In the Sermon on the Mount Jesus showed up the shallow righteousness of the Scribes and Pharisees and then made clear the real demands of the Law. Matth. 5:20-48. In the matter of alms, and prayer, and fasting, Jesus flays the doings of the hypocrites and then points out the right way. Matth. 6:1-18. He also expressly warns against the "false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves," Matth. 7:15-20, and against the false doctrine of the Pharisees. Matth. 10:6-12.

When the Pharisees asked Jesus why His disciples broke the rules of the elders, He quick

as a flash asked them why they broke the rules of God, and scathingly denounced them for placing etiquette above ethics, "good form" above sterling virtue, clean hands above a clean heart. When the disciples informed their Master that He had offended the Pharisees by His plain speech, He professed no sorrow; on the contrary, He said that error must be destroyed to the very roots or else it will do harm. Matth. 15:1-14; Luke 11:37-54.

When the Pharisees in the company of the Herodians tried to entangle Jesus in His talk, He quickly saw their purpose and quite frankly called them hypocrites and replied, "Render unto Caesar the things which are Caesar's; and unto God the things that are God's." When they heard these words, they marveled, and left Him, and went their way. They had met with a disgraceful defeat. Matth. 22:15-22.

When the Sadducees tried to put Christ into a predicament with a hard question as to the resurrection, Jesus replied, "Ye do err, not knowing the Scriptures," and triumphantly proved the doctrine from the Bible. And when the multitude heard this, they were astonished at His doctrine. Matth. 22:23-33.

When the Pharisees heard that Jesus had put the Sadducees to silence, they tempted Him with their query about the "great commandment" in the Law. Jesus showed them that

the love of God and the love of man is the whole sum of the Law, and told them the story of the Good Samaritan and bade them go practice it. Then He asked them, "What think ye of Christ?" "And no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions." Matth. 22:34-46; Luke 10:25-37.

When Simon the Pharisee murmured because Jesus permitted a "sinner" to wash His feet with her tears, Jesus frankly told him that the sinful woman was a better person than the "respectable" Pharisee who had wilfully slighted his invited guest by neglecting the common courtesies of hospitality. Luke 6:36-50.

When the ruler of the synagogue was indignant because Jesus had healed the woman sick for eighteen years on a Sabbath, Jesus showed that He had done no more for a daughter of Abraham than they themselves would do any Sabbath for their oxen. And when He had said these things, all His adversaries were ashamed, and all the people rejoiced for all the glorious things that were done by Him. Luke 13:11-17.

Jesus spoke His mind, freely and fully. If His doctrines were unpopular, He did not suppress them, He did not modify them, He did not try to make them attractive to his adversaries. When even some of His disciples murmured and even left Him, Jesus firmly kept His

position; He could not and He would not betray the truth. John 6:26-71.

Though the Jews would kill Him, Jesus went into the Temple and boldly taught the truth and defended it against the objections of His enemies. John 7:10-53; 8:12-59.

When asked by what authority He taught, Jesus put a counter question; when the Pharisees refused to answer Jesus said, "Neither tell I you by what authority I do these things." Matth. 21:23-27.

When the Pharisees tempted Jesus, demanding a sign, Jesus gave them no satisfaction, but He gave them a stinging rebuke and left them. Matth. 16:1-4.

When it became clear that the Pharisees willfully rejected the truth, Jesus hurled at them the most burning words of denunciation ever uttered; He lays bare the most secret chambers of their wicked hearts to the eyes of the whole world and all time. Matth. 23.

When His enemies closed their hearts to the truth, Jesus did not mince matters, but called them a "generation of vipers," "an evil and adulterous generation." Matth. 12:34, 39.

Why did Jesus oppose error at all times and in all places and with such unrelenting, remorseless, and implacable hostility?

It is staggering to see what a large portion of the four gospels is taken up with the account

of Christ's controversies with His adversaries. Jesus is the Prince of peace; also, Jesus is the Truth. There is no peace between truth and error. In order to be the Prince of peace, Jesus had first to establish the kingdom of truth by destroying error.

If the Temple was to be a "house of prayer," Jesus had to drive out the money-changers, who had made it a "den of thieves." The kingdom of Jesus is to be a kingdom of peace, but first a kingdom of truth in order to be a kingdom of peace. There is no peace without truth. Error is corrupt, and it does corrupt; it eats like a canker, it spreads like an epidemic. As in an epidemic doctors must take stringent sanitary measures to check the disease and preserve the health of the community, so Jesus had to oppose error in order to have peace on the basis of truth. "Take heed and beware of the leaven of the Pharisees and Sadducees," says Jesus, beware of their false doctrine. Matth. 16:6, 12; 23:2, 3. Also, Jesus says, "Beware of the Scribes." Luke 20:46. Shun the thing and the person, the false teaching and the false teacher. Beware of consumption! Beware of the consumptive! Beware of his breath, his sputum, his linen, his cup and tumbler, his knife and fork and dishes. Jesus applies to the soul the rules of the Board of Health for the body.

As Jesus, so Christ's followers. Paul says, "I am set for the defense of the Gospel," and in defending the Gospel he also boldly attacks the opponents of the Gospel. In defending the deity of Christ it was Athanasius against the world, with persecutions and exiles as the result.

Under oath to defend the Bible against all comers, Luther had to attack Tetzl, Dr. Eck, Archbishop Albrecht of Mainz, Duke George of Saxony, the Duke of Brunswick, Zwingli, the Peasants, the "Heavenly Prophets," Erasmus, King Henry VIII of England, the Pope himself as the anti-Christ. All this not in the twentieth century, but in the beginning of the sixteenth! All this, not because Luther was a professional theological gladiator, but because his conscience drove him to bear witness to the truth.

We, too, are set for the defense of the Gospel, and in defending the Gospel we must fearlessly attack the enemies of the Gospel and pitilessly expose the false friends of the Gospel. We must cut out our friends from the prison of error and free their minds from the fetters of falsehood and brand the enemies of truth that they may be avoided.

Oft in danger, oft in woe,
Onward, Christians, onward go;

Fight the fight, maintain the strife,
Strengthened with the bread of life.

Onward then to battle move,
More than conquerors ye shall prove;
Though opposed by many a foe,
Christian soldiers, onward go.

FOLLOW JESUS IN SOCIETY.

The Son of Man came eating and drinking.—Matth. 11:19.

There was a marked contrast between John and Jesus. John's disciples fasted, Jesus' disciples feasted. John lived out in the wilderness, clothed with camels' hair and eating locusts and wild honey: he "came neither eating nor drinking, and they say, He hath a devil." Jesus moved among men, "came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners."

The life of a hermit in the lonely wilderness is not the natural, normal life of man. Man is a social being and craves the society of his fellows. "It is not good for man to be alone."

As sin has poisoned the political and commercial life, so has it corrupted the social life, as we may see from the society column of the daily papers.

FOLLOW JESUS IN SOCIETY.

I.

At the outset of His public life Jesus accepted an invitation to a wedding at Cana of Galilee and took His disciples with Him and turned water into wine for the cheer of the guests.

John 2:1-11. At the end of His earthly life His friends at Bethany made Jesus a supper: Martha served, Lazarus was among those that sat at the table with Him, Mary anointed His feet with the very costly pound of ointment of spikenard and wiped His feet with her hair. John 12:1-9.

When Jesus came to Jericho He invited Himself to the house of Zaccheus, the rich chief of the publicans, and when the people saw it, they all murmured, saying, That He was gone to be guest with a man that is a sinner. Luke 19:1-10.

Levi, the publican, made Jesus a great feast in his own house: and there was a great company of publicans and others that sat down with them. But their scribes and Pharisees murmured against His disciples, saying, Why do ye eat and drink with publicans and sinners? Luke 5:29-32; Matth. 9:9; Mark 2:15.

While Jesus associated with "publicans and sinners," with the people of the lowest social standing, He also associated with the people of the highest social standing, with the elite of the Jewish nation. Luke mentions at least three instances in which Jesus dined with the lawyers and Pharisees. Luke 7:36-50; 11:37-54; 14:1-24.

Why did Jesus go into society? At Cana He turned the water into wine "and manifested

forth His glory ; and His disciples believed on Him." John 1:11. At Bethany Jesus defended Mary for giving costly gifts to the Lord against the carping hypocritical critic Judas. John 12:1-11. At Jericho Jesus dined with Zaccheus in order to bring "salvation to this house." Luke 19:9. At Levi's house Jesus sat down to "a great feast" and ate with "a great company of publicans and of others" in order to "call sinners to repentance." Luke 5:29-32. Jesus ate with Simon, "one of the Pharisees," in order to say "Thy sins are forgiven" to a woman that was a repentant "sinner," and to give a frank rebuke to Simon for omitting the common courtesies of hospitality, showing that the woman "sinner" was really better than the "respectable" Pharisee. Luke 7:36-50. Jesus dined with "a certain Pharisee" in order to teach that ethics are above aesthetics, that morality is above social conventions, that genuine honesty is better than mere outward formality and thus to give a stinging rebuke to the hollow pretense of the "upper class." Luke 7:37-54. Jesus went into the house of one of the chief Pharisees to eat bread on the Sabbath day and taught them it was right to heal on the Sabbath, that a man was worth more than an ox; He taught them true humility and rebuked them for their intense social ambitions and bitter rivalries; He taught them that true hospi-

talities was not to feast the rich, but to feed the poor; He taught them that each and every excuse for not being a Christian is a vain excuse and will not be accepted by God, and that God will prefer those whom we proudly despise, and reject those that refuse His invitation; He taught them that a man must put Jesus above father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, or he cannot be a disciple of Jesus. And whosoever doth not bear his cross, and come after Him, cannot be His disciple. Whosoever he be that forsaketh not all that he hath, he cannot be the disciple of Jesus. Luke 14.

So why did Jesus go into society? Jesus went to preach the Law to the self-righteous Pharisees, freely and frankly and fearlessly, no matter how great, rich, powerful and numerous they might be; He went to preach the Gospel to the repentant publicans and sinners, lovingly and comfortingly, no matter how low and degraded and despised they might be. He did not go to strike His colors, but to show His colors. He did not go to patronize the poor nor to be patronized by the rich. He did not go because He enjoyed the admiration of the poor nor the society of the rich.

Jesus clearly saw the dangers among the publicans and the temptations among the Pharisees, but He overcame them and everywhere

He bore Himself with dignity, ever mindful of His calling as the Savior, ever attending to His duties as the Savior. He did not descend to the level of the people. He tried to lift the people up to His level.

Table-talk! Here is table-talk indeed. One of the most wonderful books in the world is the remarkable volume of Luther's Table-talk, and the Table-talk of Coleridge and the Autocrat at the Breakfast-table of Oliver Wendell Holmes are insipid alongside of Luther's rich, strong wine. But what is even Luther's compared with the wonderful words of the Master uttered over table to His fellow-guests and other hearers! It is only when we compare and contrast the words of Jesus with the words of even the greatest of the world's great men that we begin dimly to see the Alpine height in which the Son of Man towers over the sons of men.

What do we find at ever so many parties, and dinners, and banquets? Small talk, dreary common-places, silly gossip, a school for scandal, wicked witticisms, sneering and scoffing, sensual songs and obscene stories.

Have you the will to go into society as Christ did? Have you the strength to carry out your will? Then go, by all means go into society. If you have any doubts as to your intentions, if you have any misgivings as to your ability,

shun society. In society you find the lust of the eyes, the lust of the flesh, and the pride of life, and these art not of the Father. If you cannot sail this treacherous sea, stay at home, in the port of safety.

II.

While on the one hand Jesus was a frequent guest at the feasts of His friends and of the publicans and of the Pharisees, He on the other hand was also the host at the entertainment He prepared for others. He ate with His hosts, and while He ate, He taught that eating was not the main thing in life, that the kingdom of God was of the first importance. While Jesus preached the kingdom of God as of the first importance, He did not neglect the feeding of the body, as if the body were of no worth and to be despised and neglected. After He had preached, the people were hungry, and Jesus took pity on them and fed them—five thousand of them, and another time four thousand, not counting the women and children. Jesus had no house of His own where He could entertain His few chosen friends, let alone this great multitude of hearers, and so He dined them in the open. The earth was the table, and the green grass was the cloth spread over it. Jesus Himself was the host and said grace, and the disciples were the waiters. Jesus did not give an elab-

orate banquet, the table did not groan under the load of delicacies; He gave them barley loaves, the poor man's bread, and dried fishes, the poor man's meat. And yet it was a dainty morsel, and the healthy appetite and the good digestion insured good health. After all, the very best thing was not lacking: love, goodwill, good-cheer gave it the exquisite flavor to make it an enjoyable feast. It was not a grand and stately fashionable function to make a vulgar display of the enormous wealth of the host and to feast a few rich rivals, but it was a plain, practical affair to feed the many poor who had become hungry in waiting on the Gospel.

Follow Jesus in society. "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke 14:12-14.

When a certain Lutheran couple celebrated their silver wedding, they asked the invited guests not to bring silver presents but silver dollars to form a fund for Lutheran publications.

At their wedding a certain rich young couple

did not give an elaborate banquet to their rich friends, but instead they sent strawberries and cream to the inmates of the hospitals of the city.

FOLLOW JESUS WITH CHILDREN.

Suffer the little children to come unto me.—Mark 10:14.

In heathen lands children are despised. In ancient Greece weakly children were killed by the parents, or thrown out to die of cold, or to be devoured by wild beasts. The same thing was done in ancient Rome. And this was not a crime, it was according to law. Solon, the most famous law-giver of ancient Greece, gave to parents the right by law to kill their own children. Lycurgus, Aristotle, and Plato did the same.

A Roman father might kill his children and be justified by the law of the Twelve Tables; Seneca, the moralist, and Cicero, the philosopher, boasted of this thing and justified it.

So in Carthage, in Egypt, in Assyria, in Persia. So in our day in Africa, in India, in China, in Polynesia, in the Sandwich Islands.

There were no children in Greek art, says John Ruskin, one of the first art critics in the nineteenth century. And a French historian says that where the Bible is unknown "there is no literature for children." All this was revolutionized by Jesus.

FOLLOW JESUS WITH CHILDREN.

God was manifest in the flesh, was born of the Virgin Mary, wrapped in swaddling clothes and laid in a manger. Jesus was subject unto His parents and increased in wisdom and stature, and in favor with God and man.

By being born a little child, our Savior dignified and sanctified childhood and taught His Christians to place an estimate upon children much higher than that of the heathen.

This He did also in His earthly life by word and deed.

1. And they brought young children to Jesus, that He should touch them; and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them. Mark 10: 13-16.

Nietzsche says Jesus never laughed. I would very much like to have seen that winsome smile of Jesus when He took the little children in His arms, pressed them to His heart, laid His hands upon them and blessed them.

Note how indignant Jesus became against His disciples. They had zeal for Christ, but it was zeal without knowledge, when they would keep the little children from their Savior.

Though Jesus was doing good, busy healing the people, He took time to devote time to the little children, to take them up in His arms as a father and place His hands on them and bless them as their priest. Plainly, nothing is to stand in the way between Jesus and the little children; they are to be brought to Him no matter what the difficulties may seem to be or really be. The difficulties are to be overcome.

We bring little children to Jesus in Holy Baptism. We do this in simple obedience to Christ's inclusive command to make disciples of all nations by baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. In Holy Baptism we place our little children into the arms of Jesus, and He adopts them into His family.

We bring our little children to Jesus by giving them a Christian education, by teaching them the nature of Holy Baptism and the duties of a baptized Christian, the duties of a child of God. For this purpose there is no better book in all the world than Luther's Small Catechism, "the gem of the Reformation."

We bring our children to Jesus by giving

them a Christian example in prayer, in church-going, in Bible reading, in supporting the church and missions, in deeds of charity, in visiting the sick, in faithfulness in our work.

2. Who is the greatest in the kingdom of heaven? For an answer Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven, and whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Matth. 18:1-6.

We usually look down upon a child, Jesus teaches us to look up to a child. We naturally want the child to pattern after us, Jesus wants us to pattern after the child. "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Mark 10:15. "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matth. 18:1-6.

Little children do not dispute as to who is

the greatest among them; they are not at all aristocratic, they are your true democrats. All children look alike to them, black and white, rich and poor, and they play on an equal footing. So are we to humble ourselves and be truly "common," really democratic, live with each other on a footing of equality. There is to be no class distinction, no race hatred, no purse pride.

The dignity of the humble child is pointed out by Jesus when He tells us that in heaven his angels do always behold the face of His Father in heaven. From this great dignity it is easy to gather how enormous is the crime of "offending" one of these little ones, that is, of leading him into sin by a sinful example.

It is the Satanic characteristic of Satan to tempt people to sin, as he tempted Adam and Eve in Paradise, as he tried to tempt Jesus in the wilderness, and this same Satanic feature shows in people when they "offend," or tempt, little ones. We shrink with holy horror from the very thought of such a dastardly crime; and yet, are we without guilt, even we Christians?

3. When Jesus made His triumphal entry into Jerusalem, the children in the Temple were shouting, "Hosanna to the Son of David!" The chief priests and scribes asked Him to silence them, but Jesus replied, "Yea, have ye never

read, 'Out of the mouth of babes and sucklings thou hast perfected praise?'" Matth. 21:1-16; Ps. 8:2.

Let us teach our children to sing Hosannas to the Son of David. Luther esteemed music next to theology, and he united mighty tunes to mighty hymns. Let us foster Christian song. Let us foster it in our homes, in our schools, in our young people's societies, in our choirs, in our congregations.

Holy Savior, who in meekness
 Didst vouchsafe a child to be,
 Guide their steps and help their weakness,
 Bless and make them like to Thee.
 Bear Thy lambs when they are weary
 In Thine arms and at Thy breast;
 Through life's desert, dry and dreary,
 Bring them to Thy heavenly rest.

FOLLOW JESUS IN CONSOLING.

The Consolation of Israel.—Luke 2:25.

“Weep not!” said Jesus to the widow of Nain, who was burying her only son. “Thy brother shall rise again!” said Jesus to Martha, broken-hearted over the death of Lazarus. John 11:23. “Let not your heart be troubled,” said Jesus to His disciples, John 14:1, and to all the world Jesus tenderly gives the comforting invitation, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” Matth. 11:28.

Jesus did not simply wipe away the tears, He dried up the fountain of tears, removed the cause of tears. To the grief-stricken widow Jesus restored the only son; to the heart-broken sisters Jesus returned the mourned brother; to the grieving disciples Jesus gave genuine comfort of facts, facts that must drive away grief, fear, trouble, and sorrow. Jesus said, “In my Father’s house are many mansions. I go to prepare a place for you. I will come again, and receive you unto myself; that where I am, there ye may be also.” And in the meantime “I will pray the Father, and He shall give you another Comforter, that He may abide with you forever.” John 14:2, 3, 16, 26.

By His suffering and death Jesus earned

heaven for us, and with this fact Jesus consoled His disciples, and with this fact He still consoles all His disciples.

In all His sorrows Jesus Himself was consoled by the joy that was set before Him; in view of that joy He endured the cross, despising the shame. Heb. 12:2.

With that same consolation Jesus consoled His disciples.

“Christus Consolator,” Christ the Consoler, has made a deep impression on the world, and painters and poets vie with each other in portraying this part of gracious ministry of Jesus.

As Jesus, so His followers.

In days of old God had said, “Comfort ye, comfort ye my people; speak ye comfortably to Jerusalem.” Isa. 40:1, 2. And in the times of the New Covenant the Apostle bids the Christians “comfort one another.” 1 Thess. 4:18; 5:11.

And what is the comfort wherewith we are to comfort one another? Then and now, one and the same. The Prophet’s comfort is, that the “iniquity is pardoned.” Isa. 40:2. The Apostle’s comfort is “I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. Wherefore comfort one another with these words.” 1 Thess.

4:13-18. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him. Wherefore comfort yourselves together, and edify one another, even as ye do." 1 Thess. 5: 9-12.

We are all very much in need of comfort, and in all this wide world Jesus is the only Comforter.

The German Schiller tries to make it appear that under "The Gods of Greece" everybody was serene and happy, and the Frenchman Boileau blames the Gospel for bringing the qualms of conscience and the tears of repentance into the world. We forgive them, for they know not what they say. Paul is a more trustworthy witness. He says, "We know that the whole creation groaneth and travaileth in pain together." Rom. 8:22. Being without Christ, the world was without God and without hope. The writers of the ancient world join in chorus to bear witness to the truth of Paul's judgment.

Homer says the gods decreed the fate of the miserable mortals to live fearful in sorrows. Theognis of Megara thinks it were well for man never to have been born, and for his eyes never to have seen daylight. Mimnermos declares death better than life, for the heart must suffer much. Cicero says the best thing is not to be born, the next best, to die soon after birth, as

one escapes a fire. Herodotus tells us of some Thracians having the custom of gathering around a new born babe and lamenting the miseries life would bring to it. Voltaire in his day and the pessimists of our own day are full of such dismal and gloomy views of life.

And what was the comfort they had to offer? Epicure advised to eat, drink, and be merry, to live like the animals and not bother about the morrow. And when you get tired of that sort of thing, you may end it by suicide. Zeno, the Stoic, advised hardening the mind so as to make it unfeeling against pain and pleasure, and, when tired of that, to commit suicide. So Epictetus, Seneca, and others. Suicide is the comfort without Jesus, eternal life is the comfort with Jesus.

The Christian Scientists try to comfort people by telling them there is no sin, sickness, and death. When the ostrich hides his head in the sand and sees no enemy, that does not do away with the enemy. By denying sin, sickness, and death, we do not get rid of sin, sickness, and death.

Christ's comfort is, "Because I live, ye shall live also." John 14:19. That being true, the Apostle shouts with triumph, "Christ hath abolished death, and hath brought life and immortality to light." 2 Tim. 1:10.

That gives us strength to bear and to overcome our troubles. "I reckon that the sufferings

of this present time are not worthy to be compared with the glory that shall be revealed in us." Rom. 8:16-18.

In view of Christ's work for us, we hurl defiance at our sorrows. "O Death, where is thy sting? O Grave, where is thy victory? . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ!" 1 Cor. 15:55.

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Cor. 1:3, 4.

FOLLOW JESUS IN WILLING POVERTY.

Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich. See that ye abound in this grace also.—2 Cor. 8:9, 7.

I.

“Christ the Lord . . . lying in a manger!” That is the violent contrast announced by the angel to the trembling shepherds on Bethlehem’s plain. Luke 2:11, 12. From heaven’s throne of glory to a bed of straw in a stable, that is the great step downward Jesus took for us. He took it, He was not driven; it was His free will, He was not forced by some misfortune. As His birth, so was His whole life one of free will poverty.

He had not where to lay His head, not even a humble cottage could He call home. When He traveled, He carried no baggage save the few pieces of clothing on His back. When He had to pay taxes, He had to send Peter to fish for money. When He came to die, He left His mother no life insurance save the love of His friend St. John. When He was buried, it was in another man’s grave.

President Roosevelt had Charles Wagner come

over from France to preach to us "The Simple Life"; long ere this Jesus had lived for us the simple life. When the Jews would make Him king by force, Jesus refused the crown.

Jesus of His own free will made Himself poor in order to make us rich. He did not put His riches into circulation by disastrous speculation or disgraceful dissipation, as some millionaires make themselves poor and make others rich; no, Jesus made a careful study of the needs, then made a thoughtful plan, and then set to work in a systematic manner to carry out the plan. He found that the only way to make us rich was to make Himself poor, and when He found that was the only way, He took that only way, the way that ended on the cross on Calvary.

By His poverty for us Jesus made us rich. He made us the children of God and the heirs of heaven with all its pleasures and glories to all eternity!

This He has done not for His friends, but for His enemies, for rebellious sinners who deserved nothing but punishment. The grace of our Lord Jesus Christ, His love, kindness, favor! Let us kneel reverently and rapturously adore this grace!

II.

The grace of Jesus is to be the grace of the fol-

lower of Jesus. As Jesus made Himself poor to make us rich, so are we to make ourselves poor to make others rich. This example of Jesus is expressly held up to us for our imitation. "See that ye abound in this grace also." 2 Cor. 8:7. "Let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." Eph. 4:28. "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." Luke 3:11. "From every one according to his ability to every one according to his necessity."

"I mean not that other men be eased, and ye burdened: but by an equality, that your abundance may supply their want: that there may be equality. As it is written, 'He that had gathered much had nothing over; and he that gathered little had no lack.'" 2 Cor. 8:13-15. What Jesus practiced Himself, He preached to others. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you," namely food and clothing. Matth. 6:33. "And having food and raiment, let us be therewith content." 1 Tim. 6:8.

As the Secretary of the United States Treasury handles millions and billions of dollars and for his work gets a modest salary for his own needs, so the Christian is the Secretary of the Lord's treasury: he must handle the Lord's money according to the Lord's will and be satisfied with a modest sum for his own needs.

The President lives in the White House, but all along he recognizes that it is the property of the United States; so we may own a big factory or a big farm, but we are always to recognize that it really belongs to God. We may buy, but be as though we possessed not; we may use this world, but not abuse it. 1 Cor. 7:30, 31,

We may speak of the "sanctity of property" when we learn that Christ destroys all private property and that all property is the holy property of the holy Lord, that God is the owner and we the stewards, God the overlord and we His loyal vassals, that our eyes see stamped on every article "Holiness unto the Lord"; that whether we eat, or whether we drink, or whatsoever we do, we do all to the glory of God, do everything according to the will of God. Be faithful in the unrighteous mammon, and God will commit to your trust the true riches.

Let us Christians, like some of our states, freely impose upon ourselves a graduated income and inheritance tax to the glory of God and the welfare of our less fortunate brethren.

Alcohol may be a very good thing, but for a drunkard the only salvation is total abstinence. Money may be a very good thing, but they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some

have coveted after they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. 6:7-10. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Luke 16:13. This being true, when you feel the love of money, the only salvation for you is to practice total abstinence, fling it from you as a boa constrictor. "Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." Matth. 19:21. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matth. 16:26.

Dangerous as it is for the lover of money to make money, just so dangerous is it for the lover of money to have money. In the first place, moth and rust corrupt, and thieves break through and steal the treasures upon earth, and so men are naturally always worried and anxious about their treasure, for where your treasure is, there will your heart be also. Matth 6:19-21. It is proverbial that "Capital is timid."

If the man's soul is not shriveled up in miserliness, it is apt to be steeped and stained in selfish dissipation. And very often, before he can "enjoy" his wealth, God will say unto him, "Thou fool, this night thy soul shall be required of thee:

then whose shall those things be, which thou hast provided?" Luke 12:13-21.

If he does enjoy his wealth in selfishness, what will the harvest be? "The rich man died, and was buried; and in hell he lifted up his eyes, being in torments." Luke 16:19-31.

When put to the test, the ruler put gold before God; Jesus was very sorrowful, and said: "How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." Luke 18:18-27. A covetous man is an idolator. His goods are his gods. He does not possess his possessions, his possessions possess him.

Small wonder that Schopenhauer and others tell us Christianity is quite foreign to the spirit of the modern age. Quite true, for the modern age, as every other age, is the age of mammon, of gold, and man must serve either gold or God, he cannot serve both. Christ is the good physician who would destroy the gold fever with the bread of life.

As a man must give up his luxurious bed in his palace and sleep on a cot in a tent, as he must even give up his good business and his family and go to another climate in order to save his life, so a man may be under necessity to give up his money to save his soul.

As the Dutch flooded Holland to drive out the

Spaniards; as the Russians fired Moscow to drive out Napoleon; as a captain throws over the most valuable cargo to save his ship; as a man consents to an amputation to save his life: so the Christian may have to part with his money to save his soul.

Moses left the royal court of Egypt and cast his lot with a lot of slaves, became poor to make them rich. Paul forsook his brilliant career in the synagogue and cast his lot with the despised and persecuted Christians, became poor to make many rich. Wm. Penn left the court of Great Britain for the wilds of America to found a home of religious freedom for all outcasts and persecuted. The Earl of Shaftesbury refused a position in England's cabinet in order to give his life to the poor costers of London. "I have no time to make money," said our own Prof. Agassiz, and kept on giving all his time to science to benefit his neighbor. Peter Waldo, the rich merchant of Lyons, made himself poor to preach the Gospel and spread the Bible to make others rich. Mr. Charles Crittenden used his business and his life to build homes for fallen women. Helen Gould and Mrs. Russell Sage are making themselves poor to make others rich.

III.

Jesus said, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou

shalt have treasure in heaven: and come and follow me." When His disciples heard it, they were exceedingly amazed, saying, "Who then can be saved?" But Jesus beheld them, and said unto them, "With men this is impossible; but with God all things are possible." Then answered Peter and said unto Him, "Behold, we have forsaken all, and followed Thee; what shall we have therefore?" And Jesus said unto them, "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." Matth. 19:21-29.

"Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations." Luke 16:9. Invest your earthly money in spiritual securities to bring you heavenly and eternal dividends. Preach the Gospel, feed the hungry, clothe the naked, visit the sick, and do this for the sake of Christ and prove your living faith in Christ, and then the Supreme Judge will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

This free-will poverty is not a good work to merit heaven, but a good work of thankfulness because we have gained heaven as a gift through the work of Christ done for us. We make ourselves poor to make others rich as Jesus did in order "to prove the sincerity of our love" for Jesus. 2 Cor. 8:8.

Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me.

The consecrated cross I'll bear
Till death shall set me free;
And then go home my crown to wear,
For there's a crown for me.

FOLLOW JESUS IN LOVING MAN.

Walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savor.—Eph. 5:2.

Love Divine, all loves excelling,
Joy of heaven, to earth come down!
Fix in us Thy humble dwelling,
All Thy faithful mercies crown.
Jesus, Thou art all compassion,
Pure, unbounded love Thou art;
Visit us with Thy salvation,
Enter every trembling heart.

I.

Love is not an idle feeling, a mere emotion or sentiment; love is a leaven, an active, working principle, a motive power that goes out into action. "They do not love that do not show their love." Many people are like Crabbe's "Dinah"—

She knew that mothers grieved and widows wept,
And she was sorry, said her prayers, and slept.

Jesus did not love us and then stay in heaven; because He loved us, He came to earth and gave Himself in our stead as an offering and a sacrifice to God for a sweet-smelling savor, to pay

our debts for us and satisfy the holy justice of God and thus make peace between holy God and sinful man.

Because we have received the love of God, we must show that love to others. "O thou wicked servant, I forgave thee all that debt, because thou desiredest me: shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee?" Matth. 18:23-33.

II.

Love does not wait for a theatrical stage and a dramatic opportunity and the lights turned on in order to act, but it acts at all times, in private as well as in public, in small things as well as in great. It is as Lord Houghton puts it:—

An arm of aid to the weak,
A friendly hand to the friendless,
Kind words so short to speak,
But whose echo is endless.
The world is wide, these things are small,
They may be nothing, they may be all.

III.

Jesus was the Lord of glory, yet He made Himself of no reputation and humbled Himself and took upon Him the form of a servant and washed His disciples' feet and died on the cross the most shameful death. True love serves not only our superiors and our equals, but also the

lowly, those we like to call our inferiors. Many men gladly serve the great but not the common man.

Bismarck had many grand medals, but the one he loved most was a very plain one he had received for jumping into a dangerous stream to save his stable boy from drowning at the imminent risk of his own life. When Prime Minister of England, Gladstone climbed a high attic to read the Bible to a dying street sweeper. Lord Shaftesbury was invited to join the Cabinet of the great British empire, but he declined and preferred to work among London's poorest of the poor. When his death was reported, one ragged boy asked another, "That's not our Lord's Shaftesbury?" "Yes," replied the other, "it's our Lord Shaftesbury." As the great God in love came down to us, so the great Earl in love came down to the poorest of London and became one of them.

Who is my neighbor? Learn from the good Samaritan and do likewise. Luke 10.

IV.

Jesus loved steadily, without wavering, to the end. His love was not influenced by the unworthiness and thanklessness of the receivers. Though even His disciples slept when He was in an agony for them; though they all deserted Him; though one denied and another betrayed:

Christ loved them to the end. Christ's love did not depend on the people, His love was a matter of fixed principle. "Having loved His own which were in the world, He loved them unto the end." John 13:1.

When our kindness is not appreciated, when people are not duly thankful for our favors, we soon grow sour and tire of doing good, we do not wish to cast pearls before swine, and we usually find a Bible verse to suit us exactly. Why does our love act so differently from Christ's love? Because it isn't Christ's love, that's why. Our love so often "seeketh her own," is selfish, and when we do not get all the thanks and praise and glory we are looking for, "we are through" with that man or woman. "Love seeketh not her own," does not labor for wages; love labors to do a favor.

"Christ died for the ungodly. God commendeth His love toward us, in that, while we were yet sinners, Christ died for us, when we were enemies. Scarcely for a righteous man will one die; yet, peradventure, for a good man some would even dare to die." Rom. 5:6, 7, 8, 10.

Some men have done great things for their friends, but for their enemies? The Christian is the only one that can do it, because he does not do it for man's sake, but for Jesus' sake, and doing it for Jesus' sake, the character or the action of men do not influence his actions.

God is love. In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him.

Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. 1 John 4:8-11.

Among the many who applied to George Moore for help was his old dissolute master, Messenger, and his own fellow-apprentice, who often thrashed him, and once nearly choked him. The one he supported as long as he lived, and the other he freely forgave and generously assisted.

Jesus hated sin with a fierce and holy hate, but He never despised the person. Napoleon said, "Men are swine fattening on gold; I will feed them gold and lead them as I will." What disgust and contempt for man! Not so Jesus! When they all murmured because Jesus was the guest of the publican Zacchaeus, Jesus justified Himself by saying, "He also is a son of Abraham!" Luke 19:1-10.

When the fallen woman was shown the cold shoulder by the respectable Pharisees, Jesus with divine chivalry defended her and tenderly said, "Thy faith hath saved thee; go in peace." Luke 7:36-50.

Jesus knew the infinite value of the human soul, Matth. 16:26, and he made man responsible for his fellow man, made man man's keeper. Does not the shepherd seek his lost sheep, though he have ninety and nine? Does not a woman seek the lost piece of silver, though she have nine other pieces? Luke 15:1-32.

Moral—Love souls; seek souls; save souls.

God is love. God so loved the world that He gave His only begotten Son. Christ so loved us that He gave Himself a ransom for all.

The sinful woman gave the precious ointment because she loved much. "Her sins, which are many, are all forgiven her, for she loved much."

St. Peter says, "Above all things, have fervent love among yourselves." St. Paul tells us that without charity, or love, all our greatest works and costliest sacrifices are of no worth whatever. "The greatest of these is love." 1 Cor. 13.

"How these Christians love one another!" was the exclamation of admiration of the heathen as they critically watched the lives of the early converts. The outward life of love was the expression of the inward life of faith. The work of the hands kept in tune with the heartthrobs. The heart prompted the work and the hand performed it. Men may not understand the language of your preaching, but everyone will understand the elemental and international sign language of your life of love; that is your real Esperanto. Of

course, the greatest gift of love is the gospel of salvation of Jesus Christ.

Our love of man is a good thing for our neighbor, and it is even a better thing for our own selves than for him. This love of man assures us that we love God, are in faith, are Christians. He that loveth his brother abideth in the light, but he that hateth his brother is in darkness. 1 John 2:10, 11.

We know that we have passed from death unto life, because we love the brethren. He that loveth not his brethren abideth in death. This is His commandment, that we should believe on the name of His Son Jesus Christ, and love one another. Hereby we know that we are of the truth, and shall assure our hearts before Him. 1 John 3:10, 11, 14, 19, 23. Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. If we love one another, God dwelleth in us, and His love is perfecteth in us. If any man say, I love God and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen. And this commandment have we from Him, that he who loveth God love his brother also. 1 John 4:7, 12, 20, 21.

Let us not love in word, neither in tongue; but in deed and truth. 1 John 3:18.

Teach us the lesson Thou hast taught,
To feel for those Thy blood hath bought;
That every word and deed and thought
 May work a work for Thee.

For all are brethren, far and wide,
Since Thou, O Lord, for all hast died;
Then teach us, whatsoe'er betide,
 To love them all in Thee.

In sickness, sorrow, want, or care,
Whate'er it be, 'tis ours to share;
May we, when help is needed, there
 Give help as unto Thee.

And may Thy Holy Spirit move
All those who live, to live in love,
Till Thou shalt greet in heaven above
 All those who live to Thee.

FOLLOW JESUS IN LOVING GOD.

I love the Father; and as the Father gave me commandment, even so I do.—John 14:31.

Jesus loved the Lord His God with all His heart, and with all His soul, and with all His mind. Matth. 22:37.

See with what warm, tender, and loving colors He paints God as the father, meeting and embracing the returning prodigal, as the gracious vineyardist lovingly going out all the day to hire laborers for His beautiful vineyard and generously giving the full wage even to the late laborers; as the rich philanthropist gathering the blind, the lame, the halt, about His well-filled table; as the king graciously forgiving the immense debt of ten thousand talents to the servant for the mere asking!

Let us follow Jesus and sing the praises of our heavenly Father to all who will listen to us.

Because Jesus loved God, He admired and loved all the works of God, who maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. . . . Be ye therefore perfect, even as your Father, which is in heaven, is perfect. Matth. 5:45. Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your

heavenly Father feedeth them. Are ye not much better than they? . . . Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Matt. 6:25; Luke 12:24.

Let us follow Jesus in the love of nature.

Because Jesus loved God, He loved all those that loved God. Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister, and mother. Matth. 12:50. He that sanctifieth and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren. Heb. 2:11.

Let us follow Jesus in loving all those that love the Father.

Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. Gal. 3:26-28; 5:6; 6:15; Col. 3:11; Rom. 10:12. Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth Him that begat loveth him also that is begotten of Him. By this we

know that we love the children of God, when we love God and keep His commandments. 1 John 5:1, 2.

Who are your friends with whom you associate? Are they church people or not? If you love God, you will love the children of God and associate with them, and not with the world. Tell me your friends, and I'll tell you who you are, for birds of a feather flock together.

Because Jesus loved God, and God loved all men, Jesus loved all men. Matth. 5:43-48. To love man is for Jesus the law and the prophets. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. Matth. 7:12; 22:37-40. To serve God is to serve man; the love of man flows from the love of God. Works of charity stand higher than formal Sabbath observance. Reconciliation with a brother goes before sacrifice in the temple. Taking care of parents is more important than gifts to the priests.

Jesus loves men, not because they are so lovable, for they are not: He calls them a generation of vipers, an evil and adulterous generation. Matth. 7:11, 39-45; 12:34.

Jesus is not an innocent abroad, not a sentimental dreamer, a naive enthusiast. He knew the world and what was in man. But Jesus loved

man in God, for God's sake. You will find the love of man without God in Utopia; where men love God, there you find the "City of God." Where God is Father, there men are brethren. Through the cross of Jesus God is our Father, for the sake of that cross of Jesus we try to treat men as our brethren. God's paternalism creates Christian socialism.

Because Jesus loved the Father, Jesus obeyed the Father. Love works out in obedience. Obedience is the test and proof, the scales and yardstick, the thermometer and barometer of love.

Do you love God? Here is the rule by which to frame your answer. "If a man love me, he will keep my words." John 14:15, 21, 23. "Who-so keepeth His word, in him verily is the love of God perfected." 1 John 2:5. Love is the motive power that does things worth while.

Because Jesus loved God, He could say, "I delight to do thy will, O God." Jesus forgot His hunger for joy of finding a soul: "My meat is to do the will of Him that sent me, and to finish His work." John 4:34. If we love God, let us do His will with a cheer and a shout.

Be not like dumb, driven cattle;
Be a hero in the strife!

Because Jesus loved God, Jesus obeyed God to the end. "I must work the works of Him that sent me, while it is day: the night cometh when

no man can work. As long as I am in the world, I am the light of the world." John 9:4, 5. As a candle, Jesus consumed Himself to give light to the world.

It is better to wear out than to rust out. "Let us not be weary in well-doing: for in due season we shall reap, if we faint not." Gal. 6:9.

Because He loved His Father, Jesus said, "The cup which my Father hath given me, shall I not drink it?" John 18:11. "Not my will, but Thine be done." Matth. 26:39-54. He was obedient unto death, even the death of the cross. Phil. 2:8; John 10:18. Even on the cross Jesus said, "Father, into Thy hands I commend my spirit!"

Let us follow Jesus in drinking the cup, in bearing the cross, in putting our spirit into the hands of the Father.

Because He loved God, Jesus worked to glorify God. Jesus healed the blind "that the works of God should be manifest in him." John 9:1-3. When Jesus healed the palsied, the multitudes glorified God. Matth. 9:1-8; 15:29-31; Luke 7:16; 8:39; 5:25; 13:13; 17:15, 18; 18:43.

Jesus resolutely declined to accept honor for Himself and steadily gave it to His Father. "I seek not mine own glory. I honor my Father." John 8:49, 50. "Why callest thou me good? there is none good but one, that is, God." Mark 10:17; John 3:1-10.

At the end of His life on earth Jesus could

truthfully, and thankfully, and triumphantly say to His Father. "I have glorified Thee on the earth: I have finished the work which Thou gavest me to do." John 17:4. And so Jesus says to His followers, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matth. 5:16.

Let us pray for grace to be able to say with Jesus, "I love the Father; and as the Father gave me commandment, even so I do." John 14:31.

How can I thank Thee, Lord,
 For all Thy loving kindness?
 Thou hast so long a time
 Had patience with my blindness,
 When dead in many sins
 And trespasses I lay
 And kindled, holy God,
 Thine anger every day.

But Thou hast raised me up,
 And with divine compassion
 Hast shown me, Lord, the way
 That leadeth to salvation.
 I thank Thee, Lord, that now
 My former sins I hate
 And freely, not from fear,
 Dead works abominate.

O guide and lead me, Lord,
 While here below I wander;
 Grant that I follow Thee,
 My Guide and my Commander.

For if I lead myself,
 I soon am led astray,
But if Thou leadest me,
 I do my duty aye.

O Father, God of love,
 Hear now my supplication!
Lord Jesus, Son of God,
 O grant me Thy salvation!
And Thou, O Holy Ghost,
 Always abide with me,
That I may serve Thee here,
 And there eternally!

FOLLOW JESUS IN THE WORLD.

Even as He is, so are we in this world.—1 John 4:17.

They are not of the world, even as I am not of the world.—John 17:16.

I.

Jesus was in the world; not by accident but of purpose. He came into the world to be in the world. Had He not been in the world He had been useless to the world. He was in the world, not a hermit in a cave in the desert; He was the Son of man among the sons of men. There is no long distance salvation; salvation is a hand to hand encounter with the sinner.

As Jesus, so the follower of Jesus: he is to be in the world, not in the wilderness. A Christian is to be a man among men, not a hermit or recluse. A Christian is not an Egyptian mummy, he is a lively leaven to leaven the whole lump. He is a salt, mixed up with world to preserve it from corruption and to savor and flavor it.

II.

Though Jesus was in the world, He was not of the world; not worldly but unworldly; not a man of the world.

And because He was not of the world, Jesus was hated, persecuted, killed by the world.

Had Jesus been of the world, it had been useless for Him to have been in the world; He could not have saved the world; He would have destroyed His usefulness from the very outset. In order to save sinners, Jesus had to be separate from sinners, though among sinners.

As Jesus, so the follower of Jesus: in the world, not of the world. Our feet are still in the lowlands of earth, but our heart is in the highlands of heaven. We are visitors on earth, our citizenship is in heaven. Earth is a strange land, heaven is our homeland. God says, "Come out from among them, and be ye separate." 2 Cor. 6:16, 17.

In the world, not of the world. As a man lives in a beautiful and healthy suburb, but works in the dusty, hot, crowded, and smoky city, so we live in heaven, but work in the world.

Our American ambassadors and consuls are in foreign countries, but not of foreign countries. In the far away countries they fly the American flag, they wear their American uniforms, they look after American interests and protect American citizens. We are our heavenly Savior's ambassadors in a worldly country. Let us live as the ambassador of Jesus, wear the cross as the ambassador of Jesus, speak the language of Jesus, protect the interests of Jesus, widen the influence of Jesus.

As our ambassadors in foreign parts are sometimes hated and even killed, so the world hateth the Christians because they are not of the world, even as Jesus was not of the world. John 17:14. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you." John 15:18-20.

III.

Jesus sanctified Himself for our sakes. John 17:19.

Jesus was anointed, christened, set apart for the work of bringing salvation to us as our prophet, priest and king.

We purify ourselves, even as Jesus is pure. 1 John 3:3. As Jesus was sanctified, so are we to be sanctified. And we are sanctified through God's truth; and God's word is truth. John 17:19, 17.

As a doctor washes his hands and his instruments to be antiseptic, that the patient may not get blood poisoning, so are we to be antiseptic Christians that our neighbor may not get any infection or contagion from us.

IV.

The Father sent the Son into the world to save the world by giving His life a ransom for all. Jesus says, "As Thou hast sent me into the world, even so I also sent them into the world." John 17:18.

Christians are not of the world, but they are in the world to save the world. When St. Paul was converted, he separated from the enemies of Jesus to work among the enemies of Jesus.

Passing the Willard Parker Hospital for infectious diseases in New York, it came to me that this was a good illustration of the church. People with the worst diseases are brought here, and the doctors and nurses take care of them. The doctors are among the sick, but not of the sick. They keep themselves scrupulously clean, they dress in white, they wash their hands and instruments in carbolic acid or sublimate, they are careful not to inhale the breath of the sick or otherwise catch their sickness, but all their medical science and skill is used for the benefit of the sick. They do not walk among the sick as superior beings. They know that they themselves may be stricken with the same disease and become patients in need of other doctors and nurses. In devotion to duty some of them lay down their life for their brethren. Fresh air, clean linen, boiled water, wholesome food, pure medicines are

given to the sick. When improved, many of the convalescent help in caring for other sick.

In like manner are Christians in the world, but not of the world. They keep themselves clean and pure, separate from sinners, yet work among sinners in order to help them.

V.

Because Jesus was in the world and not of the world and did His work to the satisfaction of the Father, Jesus was highly exalted and glorified and given a name above every name.

If we are in the world and keep ourselves unspotted from the world and do our work in the world to the satisfaction of the Father, we shall have the same glory as Jesus. "And the glory which Thou gavest me I have given them." John 17:22. This glory is not alone for the twelve Apostles, "but for them also which shall believe on me through their word." John 17:20.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2:15-17.

FOLLOW JESUS IN COMPASSION.

He was moved with compassion—Matth. 9:36-38.

I.

When Jesus saw the multitude, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd and He tried to help them. Matth. 9:36-38. And He fed them. Matth. 15:32. And He healed their sick. Matth. 14:14; 20:34; Mark 1:40-42. And He raised the dead. Luke 7:11-15; John 11:1-44.

With great sympathy Jesus said to the trembling, kneeling woman, "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague." With great sympathy Jesus said to the agonized Jairus, when He heard his daughter had died, "Be not afraid, only believe." Mark 5:34, 36.

Jesus would not perform miracles to satisfy idle curiosity. Matth. 12:38; 16:1; 4:1-10; 26:53; 27:40; but He would perform them to show mercy. He refused petitions. Luke 12:14; Mark 5:18. But He never refused a petition for bodily or spiritual help.

So great was the compassion of Jesus that He helped before He was even asked. Mark 1:23-26; 3:3; 5:8; Luke 7:13; 13:12; 22:51.

So great was the compassion of Jesus that He even invited the prayer for help. Mark 10:51; John 5:6.

So great was the compassion of Jesus that He could not eat before He had healed the sick, even on the Sabbath. Luke 14:1-4. He could not go on in His sermon before He had helped the possessed. Mark 1:25; 2:5; 3:3; Luke 13:12.

Jesus was sorry for the unbelief of the people which hindered Him from doing more good to them. Mark 6:6; 9:19.

Jesus learned obedience by the things which He suffered; He was in all points tempted like as we are; He is touched with the feeling of our infirmities. In all things it behooved Him to be made like unto His brethren, that He might be made a merciful and faithful high priest, for in that He Himself hath suffered being tempted, He is able to succor them that are tempted. Heb. 2:17, 18; 4:8, 15. "In all their afflictions He was afflicted." Isa. 63:9.

There is never a path, that with weary feet,
Under heavy burdens our lives have trod,
But will bear the marks to the endless day,
Of the bleeding feet of the Son of God.

More than that, Jesus came not only to suffer with us, but to suffer for us, in our stead, as our

substitute, "that it might be fulfilled which was spoken by Esaias the prophet, saying, 'Himself took our infirmities, and bare our sicknesses'." Matth. 8:17. "He hath borne our griefs, and carried our sorrows." Is. 53:4. "He laid down His life for us." 1 John 3:16.

As Jesus sympathized with the sorrows of the people, so He also entered into their joys, and took part in them, and shared them. He wept with them that wept, and He rejoiced with them that did rejoice.

Jesus attended the wedding at Cana, and with all His soul He entered into the spirit of the joyful occasion and helped the poor young couple out of an embarrassing situation by turning water into wine for the good cheer of the guests. Jesus attended the banquets of the rich and enjoyed such social gatherings. He did not sit there with a frigid mien and sour face to dampen the joy, not as a corpse at the banquet to remind people of death. No; He rejoiced with the happy so much so that His evil minded criticasters could sneer, "Behold, a man gluttonous, and a wine-bibber!" Matth. 11:19.

Jesus sympathized with the respectable classes and He sympathized with the underworld and the half-world, with sinful men and fallen women; and He did it so openly that the hypocritical Pharisees could profess to be shocked and cry out in holy horror, "Behold, a friend of publicans

and sinners ! This man receiveth sinners !" Luke 7:34; 15:2.

Jesus had sympathy with the mothers and their children, and He was "much displeased" with His disciples for rebuking them, and He tenderly said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." And he took them up in His arms, put His hands upon them, and blessed them. Mark 10:13-16.

II.

As Jesus had compassion on us, so are we to have "compassion one of another." 1 Pet. 3:8. "Rejoice with them that do rejoice and weep with them that weep." Rom. 12:15. "Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular." 1 Cor. 12:26, 27. Look at the "*Mimosa Sensitiva*": touch one of its leaves, and all the others feel it and close along with it; and the healthiest plants are the most sensitive; so the noblest Christians have most of the grace of compassion.

This is not a counsel of perfection; compassion is not a Christian luxury, but a necessity. Jesus makes this plain very dramatically in the parable, "O, thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not

thou also have had compassion on thy fellow servant, even as I had pity on thee?" Matth. 18: 23-33.

Jesus tells us most impressively that He keeps a close watch on us in this respect and will reward every act of compassion most graciously and punish the neglect most severely. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was a hungered, and ye gave me meat, etc. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matth. 25:31-46.

Moses had compassion on his enslaved brethren. Though a prince at Pharaoh's court, he chose "rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." Heb. 11:24-26.

When the Apostle was in prison for preaching the gospel to them, the people had compassion on him, they made his sufferings their own, and they joyfully brought sacrifices to show their compassion, their sympathy. Heb. 10:34.

Walking the streets of London one night in disguise, King Henry VIII was arrested and thrown into the "Poultry Compter," a prison without light and fire and food. Now he could sympathize with the poor prisoners, and on regaining his freedom, he made a grant of thirty chaldrons of coal and a quantity of food for the night prisoners.

When Tetzels was cast off by the world and lay dying, it was Luther of all men that wrote him a letter of tender sympathy.

When Gustavus Adolphus saw how the Lutherans were oppressed by the Catholics in the Thirty Years' War, the hero king flung himself into the bloody fray and delivered them and gave his life on the bloody field of Lutzen.

When Abraham Lincoln saw the cruel treatment of the slaves, he made their cause his own, and he did not rest until slavery was ended in the United States. When we heard how the Cubans were mishandled by Weyler, we did not rest till the Cubans were free.

Shall we whose souls are lighted
 By wisdom from on high,
 Shall we to men benighted
 The lamp of life deny?
 Salvation, O salvation!
 The joyful sound proclaim
 Till earth's remotest nation
 Has heard Messiah's name!

And from the days of Christ onward the Church has made the cause of the heathen her own and has poured out her treasures and her blood to do missionary work among them in order to bring them to Christ and to heaven.

If we cannot show our compassion in act, we can often express it in words. "The Lord God hath given me the tongue of the learned, that I

should know how to speak a word in season to him that is weary." Isa. 50:4. How grateful the congratulations of friends in our hour of joy! How comforting their condolences in our hour of grief!

Sometimes "only silence suiteth best, words weaker than your grief would make grief more. 'Twere better I should cease."

The friends of Job comforted him far more during the seven days when they sat with him on the ground in silence, than afterwards, when they multiplied many words.

Tennyson gives a beautiful illustration of this truth.

Home they brought her warrior dead;
She nor swooned nor uttered cry;
All her maidens, watching, said—
"She must weep or she will die."

Then they praised him soft and low,
Called him worthy to be loved,
Truest friend and noblest foe;
Yet she neither spoke nor moved.

Rose a nurse of ninety years,
Set his child upon her knee—
Like summer tempest came her tears—
"Sweet my child, I live for thee."

"Thou, O Lord, art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth." Ps. 86:15. Make me like Thee.

FOLLOW JESUS IN DOING GOOD.

Jesus went about doing good.—Acts 10:38.

The priest saw the man who had fallen among thieves, saw him bleeding to death, and yet he passed by on the other side. That is a type of the world before Jesus came into the world.

The despised Samaritan saw the same man, and despite the inconvenience, and cost, and personal danger he took care of the dying man and nursed him back to health. That is the type of man Jesus brought into the world.

Before Jesus came into the world, the world was a world without love, without love of man, without philanthropy. "Man is a wolf to the stranger," runs a Latin proverb. The Moham-medan looks upon everybody else as a giaur, a dog. The Jew looked upon all others as Gentiles, as common and unclean. The Greek despised all others as barbarians. The Romans looked upon all others as inferiors, fit only to be conquered by the Roman sword and ruled by the Roman law.

In Roma Aeterna, imperial mistress of the world, a city of one and a half million of people, there was not a single charitable institution; no hospital, no asylum, no poorhouse, no home for widows and orphans.

We ourselves also were sometime . . . living in malice and envy, hateful, and hating one another, but after that the kindness and love, or "philanthropy" of God our Savior toward man appeared and saved us by His mercy, Titus 3: 3-5, then love came as a leaven to leaven the whole lump: love of man as man, regardless of race, class, or condition. Because Jesus saved us, let us

FOLLOW JESUS IN DOING GOOD.

"Jesus went about doing good." Acts 10:38. Does not this short word of Peter tell the whole life story of Jesus?

He healed the sick, the lame, the blind, the deaf, the palsied, the possessed, the lepers; He raised the dead; He tenderly comforted the weeping widow; He patiently taught the woman at Jacob's Well; He gently argued with Nicodemus at night; He generously fed the hungry, having compassion on the multitude; He lovingly took the little children into His arms and blessed them.

In the parable of the good Samaritan Jesus teaches us that every man is our brother, and that we must not spare trouble and money and not even shun personal dangers, in order to help him in time of need.

In the parable of "the Talents" and "the Pounds," Jesus teaches us that we are only stewards of all we have; that we are held to a strict

accounting of our stewardship; that not only those who have squandered the Lord's property, but also those who have not used His property to His best advantage, shall be driven from His presence.

The "Rich Man" of the parable was not by any means what the world calls "a bad man"; on the contrary, he was a genial, jovial man of the world, generous to his friends, having a good time and inviting his friends to share his good things with him; he was what we would now-a-days call a popular club man. And he did no harm to poor Lazarus, he did not insult and mishandle him; he simply didn't bother about the beggar. But this simple neglect of Lazarus damned the Rich Man!

"For evil is wrought by want of thought
As well as want of heart."

In the terrible panorama of the Judgment Day which Jesus sketches before our eyes, He tells us that if we neglect poor Lazarus we neglect Christ Himself. "Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to me." Matth. 25:40, 45.

If I had been the daughter, jewel-girdled,
Of some rich Rabbi there,
Seeing the sick, blind, halt—my blood had curdled
At sight of such despair;

And I had wrenched the sapphires from my fillet,
 Nor let one spark remain;
 Snatched up my gold among the crowds to spill it,
 For pity of their pain.

Foxes have holes—I think my heart had broken
 To hear the words so said—
 While Christ had not—were sadder words e'er
 spoken?—
 A place to lay His head!
 I would have flung abroad my doors before Him,
 And in my joy have been
 First on the threshold, eager to adore Him,
 And crave His entrance in!

Ah! Would you so? Without a recognition
 You passed Him yesterday;
 Jostled aside unhelped His mute petition,
 And calmly went your way.
 O dreamer, dreaming that your faith is keeping
 All service free from blot,
 Christ daily walks your streets, sick, suffering, weeping,
 And ye perceive Him not!

The Apostles take up and keep up the same teaching: "Bear ye one another's burdens. Let us not be weary in well doing. As we have opportunity, let us do good unto all men." Gal. 6:2, 9, 10. "Do good, be rich in good works, ready to distribute, willing to communicate." 1 Tim. 6:18. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? . . . We should love

one another. Not as Cain, who slew his brother. . . . Beloved, if God so loved us, we ought also to love one another." 1 John 3:17, 11, 12; 4:11.

"Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. If a brother or sister be naked or destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone." Jas. 1:27; 2:15-17.

In accordance with the teaching and example of Jesus and the Apostles, the people of Achaia gave liberally to the support of the needy brethren at Jerusalem. 2 Cor. 9:2. The churches of Macedonia in their "deep poverty" gave "to their power, yea, and beyond their power," and they needed no earnest urging, "they were willing of themselves," yes, they even "prayed Paul with much entreaty that he would receive the gift." 2 Cor. 8:2-4. The Corinthians and Galatians, "upon the first day of the week everyone of them laid by him in store, as God had prospered him," that there might be no hurried collections when Paul came. 1 Cor. 16:1, 2. They had a forward mind, their zeal provoked many, i. e., their zeal led many to do likewise, Paul had no need of writing to them, he could confidently boast of

them to others. Jesus taught, "It is more blessed to give than to receive." Acts 20:35. Paul says, "God loveth a cheerful giver." 2 Cor. 9:1-4, 7. "He that hath pity upon the poor lendeth to the Lord; and that which He hath given will He pay him again." Prov. 19:17. Are you satisfied with God as security?

So then, be good; but do not be good for nothing: be good for something. Be good; do good.

There are the orphans, the sick, the crippled, the aged, the needy students preparing for the ministry, the many missions at home and abroad—you have many calls, do what you can. In serving them you serve Jesus. Robertson Nicoll says,

I met Him today in the wintry street,
The Christ on the cross who died,
All hungered and cold in the wind and sleet
With bleeding forehead and hands and feet,
And I blindly thrust Him aside.

Had He only come with the crown or thorn,
Or the nail-prints ruby-red,
Had the palms that pleaded for alms but worn
Their wounds, I had not put by in scorn
His piteous plea for bread.

I saw Him not in the mendicant,
And I heeded not His cry;
Now Christ in His infinite mercy grant
That the prayer that I say in my day of want
Be not in scorn put by.

General "Chinese" Gordon at Gravesend saw a sailor shivering coatless one cold January day; he put his own coat on the sailor and walked to the Fort House in his shirtsleeves. A legend says a saint gave his own coat to a poor working man shivering in the cold. Later on the saint saw Jesus in a vision. "You have got my coat on," said the saint. "Yes," said Jesus, "it is the coat you lent me that cold night when I was exposed out of doors."

Jesus said of a certain woman, "She hath done what she could." Mark 14:8. Can He say that of you? If not, why not? Is He asking too much? Surely you can do what you can do, no more, no less. Do it, at once, and all the time. As Whittier says,

Follow with reverent steps the great example
Of Him whose holy work was "doing good";
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

Peter said of Jesus, "He went about doing good." Some day you'll die and you'll want a tombstone; what shall we write on it? Live so that we can write the truthful epitaph, "He went about doing good."

FOLLOW JESUS IN PRAYER.

He went up into a mountain apart to pray.—Matth. 14:23.

O Thou, by whom we come to God,
The Life, the Truth, the Way,
The path of prayer Thyself hast trod—
Lord teach us how to pray.

We certainly need that teaching, for St. James says only too truly to too many, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." Jas. 4:3. Would you pray successfully?

FOLLOW JESUS IN PRAYER.

I.

Jesus prayed in public. It was His wont to go into the synagogue on the Sabbath and take part in the public worship. He prayed before His followers. Luke 11:1. And He places special value on public prayer: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Matth. 18:19, 20.

Let us follow Jesus in public prayer; let us never be absent from the regular services in God's house; let us mingle our voices with those of our brethren and sisters in prayer and praise.

II.

Jesus gave thanks for the loaves and fishes before feeding the multitudes. John 6:11. Jesus gave thanks for the bread and wine before giving the Lord's Supper to His disciples. Matth. 26:26, 27.

If Jesus did so, can we do otherwise? Let us by all means keep up the Christian custom of saying grace at table.

III.

When Jesus had to consider any important matter, He took it to the Lord in prayer. Before choosing His twelve disciples, Jesus spent the whole night on a mountain in prayer with God. Luke 6:12, 13. Before making His great journey to Jerusalem, Jesus spent the night on the Mount of Transfiguration in prayer and heard His Father's voice, "This is my beloved Son." Matth. 17:1; Mark 9:2.

As Jesus, so the follower of Jesus: he will never do anything of any importance without first having brought it before God in prayer. In the crisis of modern history Luther at Worms

on bended knees spent much time in intense prayer. Before the great battles of Breitenfeld and Luetzen Gustav Adolf laid the cause of the Lutherans before God in prayer.

When Jesus had any great trouble, He took it to the Lord in prayer. In Gethsemane He prayed, again and again, "Father remove this cup from me."

So God tells us, "Call upon me in the day of trouble."

Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged,
Take it to the Lord in prayer.
Can we find a friend as faithful,
Who will all our sorrows share?
Jesus knows our every weakness,
Take it to the Lord in prayer.

IV.

Jesus had the habit of private prayer. Matth. 14:23; Mark 1:35; 6:46; John 6:15.

In Jerusalem Jesus had His favorite haunt for private prayer, and so regular was He in this habit that Judas could offer to lead the Jews to the place by night to arrest Him.

As Jesus loved private prayer, so He bids His followers practice private prayer: "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." Matth. 6:6.

You must work hard? You are tired? You have no time? Listen! After working hard all day, and even far into the night, Jesus arose long before daylight and went up into a mountain apart to pray to His heavenly Father. Matth. 14:23.

V.

Though Jesus was a most mighty master of wonderful words, He was really a man of few words, and He bids His disciples not use vain repetitions, as the heathen do, who think they shall be heard for their much speaking. Be not ye, therefore, like unto them. Matth. 6:7, 8. He gave us model to go by in the Lord's Prayer, which takes in all our needs in very few words.

VI.

Jesus was instant in prayer, insistent and persistent; three times did He pray that the cup might be removed from Him in Gethsemane. And He bids us do likewise. If the unrighteous Judge will at last grant the prayer of the poor widow because of her importunity, will not God do likewise with us? Luke 18:1-7; 11:5-10. Let us then "pray without ceasing," 1 Thess. 5:17, and "continue instant in prayer." Rom. 12:12.

VII.

The cup of suffering God put to the lips of Jesus was extremely bitter, and so He prayed three times that it might be removed; yet He added, "Not my will, but Thine be done."

As He prayed, so He taught us to pray, "Thy will be done on earth as it is in heaven."

Go to dark Gethsemane,
Ye that feel the Tempter's power:
Your Redeemer's conflict see;
Watch with Him one bitter hour;
Turn not from His griefs away;
Learn of Jesus Christ to pray.

VIII.

Jesus prayed mainly for spiritual gifts, and we are to "desire spiritual gifts," and "covet earnestly the best gifts." 1 Cor. 14:1; 12:31. Jesus Himself says, "Seek ye first the kingdom of God and His righteousness." Matth. 6:33.

And shall we succeed in our quest for the spiritual? If sinful earthly parents know how to give good earthly gifts to their children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him? Luke 11:11-13.

But shall we not suffer hunger if we seek first the kingdom of God in this practical world of ours? If we do, the kingdom of God is well

worth it. But we shall not, for Jesus says, food and clothing shall be added unto us if ye only seek first the kingdom of God and His righteousness. Matth. 6:33.

Rejoice not so much in your dollars, in your knowledge, in your abilities, "rejoice, because your names are written in heaven." Luke 10:20.

IX.

Jesus prayed for His friends. Read the great prayer of Jesus as our High Priest in John 17. Following Jesus, we will be "praying always with all prayer and supplication in the Spirit and watching thereunto with all perseverance and supplication for all saints." Eph. 6:17.

X.

Even on the cross Jesus prayed for His enemies, "Father, forgive them; for they know not what they do!"

As Jesus, so His follower. Jesus bids the Christian "Pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven." Matth. 5:44, 45.

Jesus prayed for all men, but not for the dead. Jesus bids us pray for all men, Matth. 5:44-48, but nowhere are we told to pray for the dead,

and therefore we refuse to pray for the dead in purgatory, which has no existence in the Bible.

XI.

Jesus prayed in Jesus' name. God was to grant the prayer because Jesus deserved it, earned it, was worthy of it. John 17:4, 5. So are we to pray to God in Jesus' name, not because we deserve it, but because Jesus earned it for us, to give us the gift for Christ's sake, because He died for us and made peace between God and us. Jesus encourages us to pray in His name, and He enforces it with a double oath, "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name He will give it you." John 16:23.

XII.

Jesus prayed with firm confidence in His Father. Before Lazarus was ever raised from the dead, Jesus thanked God as if He had already raised him—"Father, I thank thee that thou hast heard me. And I knew that thou hearest me always." John 11:41, 42.

And so He bids us ask with firm confidence—"All things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matth. 21:22. "With thanksgiving let your requests be made known unto God." Phil. 4:6. "Ask, and it shall be given you." Matth. 7:7. Relying upon these

commands and promises, "this is the confidence that we have in Him, if we ask anything according to His will, He heareth us." 1 John 5:14.

"Father"—God is indeed a great king, heaven is His throne, the earth His footstool, and yet the favorite title Jesus gives to God is Father. And to us He is the Father of our Lord Jesus Christ, and for Christ's sake He is our Father and Jesus bids us call Him Father. What does this mean? "God would by these words tenderly invite us to believe that He is our true father, and that we are His true children, so that we may with all boldness and confidence ask Him as dear children ask their dear father." Can anything be finer than these sweet and childlike words of the mighty and heroic Luther?

God is "the Father of our Lord Jesus Christ," He is the one true God, and there is none other, all other "gods" are idols, and all "prayers" offered to them are idolatry. And therefore Christians cannot consistently unite with others in prayer to a Christless God, for Christians have been baptized in the name of the Father, and of the Son, and of the Holy Ghost. Matth. 28:19.

Jesus prayed to His Father, and He never prayed to any one else. Jesus bids us pray to the Father, and He bids us pray to no one else: "Thou shalt worship the Lord, thy God, and Him only shalt thou serve," is the command of Christ. Matth. 4:10. Therefore we will never pray to

any of the saints, not even to the blessed Virgin Mary.

XIII.

As Jesus was a man of constant prayer, so He bids His followers "always to pray and not to faint." Luke 18:1. And St. Paul says, "In everything by prayer and supplication, let your requests be made known unto God." Phil. 4:6. As priests of the most high God we are to bring ourselves as a living sacrifice to God, our whole life is to be one living prayer, a prayer in action, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." Col. 3:17.

Jesus was happy, sunny, serene, care-free, because He trusted God and always turned to Him in prayer. He would give us the same cheerful disposition by telling us, "Your Father knoweth what things ye have need of before ye ask Him." Matth. 6:8. Having this trustful, prayerful spirit, we may say, "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's." Rom. 14:8. Again, "The Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom." 2 Tim. 4:18.

XIV.

As Jesus lived, so He died—with prayer:

"Father, into thy hands I commend my spirit."
Luke 23:46.

Surely, the follower of Jesus can do no better than Jesus. Let us die the death of this righteous one and at our last hour commend our soul into the hands of our heavenly Father, who has redeemed us, the faithful God.

XV.

As soon as a child is born, it begins to cry; as soon as a man is born again into God's family, he begins to cry, for "we have received the spirit of adoption, whereby we cry, Abba, Father." Rom. 8:15. In order to lead the heavenly life, we need the heavenly power; in prayer we get it.

"The effectual fervent prayer of the righteous man availeth much." Jas. 5:16. Should we Christians then not make conscience of daily going to the throne of grace and by the hand of prayer shake the arm of Almighty God to shower blessings upon us? Verily, as men say, "What's worth having, is worth asking for." And God says, "Ye have not, because ye ask not." Jas. 4:2.

Work, by all means work, good and hard. But pray and work; first pray, then work. When Luther was specially busy, he took special time for special prayer; and he found it to work well.

In studying the Bible we learn what's right; in prayer we get the power to do what's right. Let us study; let us pray; let us do!

FOLLOW JESUS IN BIBLE STUDY.

All that heard Him were astonished at His understanding and answers.—Luke 2:47.

That is what we read about Jesus when He was twelve years of age. And so it went when He began to preach.

The wonder grows if we consider that likely Jesus had no Bible of His own. In those days Bibles were hand-written and, of course, very costly. It is not at all probable that a poor man like Jesus could afford to have the whole Old Testament. No, He had to go to the Synagogue and study there. He had to go to the Librarian, Luke 4:20, and get permission to use the Bible, as an eager student today gets permission to practice on the church organ.

The wonder at the close Bible knowledge of Jesus grows the greater when we consider that His mother tongue was the Aramaic, and that the Bible was written in Hebrew, and that Jesus therefore had to learn the Hebrew language before He could read the Old Testament, as an Italian boy today must first learn Latin before he can read Caesar, Cicero, and Vergil.

There was a Greek translation of the Hebrew Old Testament, and it is very likely that Jesus

quoted that, and so Jesus had learned Greek, which then was the common language of educated people, as English today is the general language of trade and commerce.

His delight was in the law of the Lord; and in His law did He meditate day and night. Ps. 1:2; Ps. 119.

Jesus never studied under the rabbis, the professors of theology. "How knoweth this man letters, having never learned?" John 7:15; Mark 6:2; 1:22; Luke 4:22. And He was not a professional theologian, but a devout layman, and yet, "Never man spake like this man." John 7:46. "He taught them as one having authority, and not as the scribes." Matth. 7:29.

Jesus' knowledge of the Scriptures was wide and minute; He could use them quickly and accurately to the confusion of His enemies. When tempted by the devil, Jesus defended Himself with the Scriptures, "It is written." When asked hard questions by the lawyer, "What must I do to inherit eternal life?" Jesus referred him to the Bible. Luke 10:26; Mk. 10:19. When John the Baptist from prison asked Him as to His mission, Jesus pointed to His works as the fulfilment of prophecies concerning the Messiah. Matth. 11:1-6. When Jesus opened the Book of Isaiah for His text, His sermon showed that His text was fulfilled in Him. Luke 4:21. In His debates with the Pharisees, Jesus always appealed

to the Bible: "What saith the Scripture?" "How readest thou?" "Have ye not read?" "Is it not written?" "Ye do err, not knowing the Scriptures." "Do ye not therefore err, because ye know not the Scriptures?" When the Sadducees denied the resurrection of the dead, Jesus proved it from the Scriptures. Matth. 22:23-33. When He was asked about the greatest commandment Jesus answered the question from the Scriptures. When He was accused of breaking the Sabbath, Jesus justified His course from the Scriptures. When His enemies denied His Godhead, Jesus proved His claims from the Scriptures. When He went to Jerusalem to suffer and die, He pointed out to His disciples that it was in accordance with the Scriptures. When the two disciples on the way to Emmaus were bewildered by the recent happenings, Jesus showed them that these things ought have been just so, according to the Scriptures. The Scriptures were the rule of faith and practice for Jesus, the Supreme Court of Appeal.

From the Scriptures, Ps. 147:9, Jesus got His trust in the providence of God, that He could bid us consider the lilies of the field and trust in God. Matth. 6:24-34; Luke 12:22-31. From the Scriptures Jesus got His teaching of marriage and divorce. Matth. 19:4. From the Scriptures Jesus knew that His Gospel would call forth divisions in a family. Luke 12:53; Micah

7:6. From the Scriptures Jesus learned to describe the coming of the Judgment Day. Luke 21:25; Matth. 24:29; Isa. 34:4; 13:10.

The Scripture, the whole Scripture, and nothing but the Scripture was the religion of Jesus. Beside the Ten Commandments, the ordinary Jew had to learn by heart 613 other commandments, and the Talmud teaches 13,600 commandments as of Divine obligation. Jesus protested against such spiritual slavery. "Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne." Luke 11:46; Matth. 23:4; Mk. 7:1-13.

Jesus protested against placing commandments of men on the conscience of people as if they were the doctrines of God. Thereby people become confused in matters of right and wrong, get a false conscience, will observe rules of etiquette and fashion and break the commands of Almighty God, strain at gnats and swallow camels. Matth. 23:24. "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." Luke 11:52; Matth. 23:13.

Jesus protested against ceremony, formalism, reliance on outward morality, "dead orthodoxy," and He insisted on a genuine regeneration of the heart, on a thorough conversion, on a complete and radical change of mind. "Now do ye Phari-

sees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness." Luke 11:39-42. "Outwardly ye appear righteous unto men, but within ye are full of hypocrisy and iniquity." Matth. 23:23-28. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3:3.

Jesus insisted upon a whole-hearted obedience to the plain commands of God. The Pharisees had 49 or 70 tricks to explain away the plain intent of the law of God, and thus they evaded it and put themselves above it. For an instance, by making a gift to the temple a man might avoid the duty of providing for his parents! Jesus protested against this juggling and hypocrisy, "Thus have ye made the commandments of God of none effect by your tradition." Matth. 5:34; 15:1-9; 23:4; 16-39.

Through the Scriptures Jesus would teach and convert people: "They have Moses and the prophets; let them hear them." And when Dives insisted on having a spirit sent to convert his brothers, the final and decisive answer was, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Luke 16:19-31. The Bible is the means of grace, the instrument of salvation; so Jesus taught, so we teach.

As Jesus Himself searched the Scriptures, so

He gave command, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me," John 5:39, and He stamps them with the seal of infallibility, as the sure word of God, when He says, "The Scriptures cannot be broken." John 10:35.

The Scriptures cannot be broken because "they are not the words which man's wisdom teacheth, but which the Holy Ghost teacheth." 1 Cor. 2:13; because "holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:21; because "all Scripture is given by inspiration of God." 2 Tim. 3:15; therefore "blessed are they that hear the Word of God, and keep it." Luke 11:28.

Jesus knew the Bible from His youth, and Timothy "from a child" knew the Holy Scriptures, and so should we be close students of the Bible from our youth to our old age. "These words shall be in thine heart, and thou shalt teach them diligently unto thy children." Deut. 6:6, 7.

As the body takes in the daily bread, and it becomes our very own, flesh of our flesh and bone of our bone, our very life, so feeding on the Word of God our soul takes in its power, and it becomes a part of ourselves, the life of our spiritual life.

What you read has power over you. Would you write good English? Old Dr. Sam Johnson

bids you give your days and nights to reading Addison. Would you write a good character? Give your days and nights to a study of God's Book.

Gladstone was a great student of Homer ; Prof. Jowett was a great student of Plato ; some men are great students of Shakespeare ; others are authorities on Luther, and so on ; be it yours to be a reverend student of the Bible. If you really know Christ through the Bible, your otherwise monumental ignorance will not really harm you ; if you do not really know your Savior, your otherwise stupendous learning will not really help you.

"Beware of the man of one book !" Jesus was a man of one book. He always quoted the Bible, but never any other book, as far as we know. The Bible, and nature, and human nature were the books Jesus studied and knew intimately. He was "the carpenter's son," and yet people asked in open wonder, "How knoweth this man letters, having never learned"—at college or university? John 7:15.

Great scholar and theologian though he was, John Owen said to King Charles he would gladly give all his culture, if he could but preach and write like that "unlearned" John Bunyan. The humble tinker had never taken any degrees in the schools, yet he could somehow open the Scriptures that for centuries thousands could

find their Savior. Yes, who knows John Owen? But everybody knows John Bunyan's "Pilgrim's Progress." And today many a godly layman knows Christ from the Bible where thousands of scholars with degrees back of their names do not know Jesus the Savior. By all means, then, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39. "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do His commandments." Ps. 111:10. "The Scriptures are able to make thee wise unto salvation through faith which is in Jesus Christ." 2 Tim. 3:15.

We praise Thee for the radiance
That from the hallowed page,
A lantern to our footsteps,
Shines on from age to age.

It is the golden casket
Where gems of truth are stored,
It is the heaven-drawn picture
Of Christ, the living Word.

It is the chart and compass
That o'er life's surging sea,
'Mid mists and rocks and quicksands,
Still guides, O Christ, to Thee.

O teach Thy wandering pilgrims
By this their path to trace,
Till, clouds and darkness ended,
They see Thee face to face.

FOLLOW JESUS IN OBEDIENCE.

I seek not mine own will, but the will of the Father which hath sent me.—John 5:30.

When Jesus was eight days old He was circumcised according to the law, and thus He was “made under the law,” as St. Paul writes in Gal. 4:4, 5. When Jesus was twelve years old He went to the Temple and was about His Father’s business; He went to Nazareth with His parents and was subject unto them. Luke 2. When Jesus was about thirty years old He wished to be baptized of John in order to fulfil all righteousness. Matth. 3:15.

When the devil tempted Jesus to turn stones into bread, He refused, saying, “It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” When the devil tempted Jesus to cast Himself down from the temple tower, He refused, saying, “Thou shalt not tempt the Lord thy God.” When the devil tempted Jesus to fall down and worship him for the glories of the world, Jesus refused, saying, “Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.” Matth. 4:1-10.

Jesus preached from Isa. 61:1 that He might say, This day is the Scriptures fulfilled in your

ears. Luke 4:16-21. Jesus performed miracles that the Scriptures might be fulfilled. Matth. 11:2-6; Isa. 29:13; 35:4-6; 42:7; John 5:39.

When Jesus healed great multitudes He bade them tell no man, "That it might be fulfilled which was spoken by Esaias the prophet, saying, 'He shall not strive, nor cry; neither shall any man hear His voice in the streets.'" Matth. 12:17-21.

Jesus drove the money changers out of the Temple because It is written, My house shall be called a house of prayer, but ye have made it a den of thieves. Matth. 21:12; John 2:17. As His custom was, He went into the synagogue on the Sabbath day. Luke 4:16. He observed the festival of the passover. Matth. 26:17-30. He comforted Himself with the Scripture. Isa. 6:9; Matth. 13:14.

Jesus went up to Jerusalem to be scourged, crucified, and buried, in order that the Scripture might be fulfilled. Luke 18:31-33. He entered Jerusalem riding on an ass that the Scripture might be fulfilled. Matth. 21:1-9; John 12:16. He refused Peter's sword and His Father's legions of angels that the Scripture might be fulfilled. Matth. 26:51-54. Jesus was willing to be taken a prisoner, because "the Scripture must be fulfilled." Mk. 14:49. Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. John 19:

28. He was willing to be buried in obedience to the Scriptures: For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth. Matth. 12:40; 16:4. Jesus rose again on the third day that the Scripture might be fulfilled. Luke 18:33. Jesus ascended into heaven and sent down the Holy Ghost on Pentecost that the Scripture might be fulfilled. Acts 1:5; 2:4. He shall come again to judge the quick and the dead, that the Scripture may be fulfilled. Acts 1:11.

Jesus did not attack the rules of the Church of His day, on the contrary, He said to the multitude, and to His disciples, "The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do." Again, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Matth. 23:3, 23-26. Jesus sat over against the treasury, and beheld how the people cast money into the treasury, and He praised the widow for giving her two mites. Mk. 12:4. To the cleansed leper Jesus said, Offer for thy cleansing those things which Moses commanded. Mk. 1:44.

St. Paul points out the obedience of Jesus to

the Scriptures when he tells us that Jesus died for our sins "according to the Scriptures," and that He was buried, and that He rose again the third day "according to the Scriptures." 1 Cor. 15:3, 4.

In reading the Bible Jesus saw in outline what God wanted Him to be and to do, and He set Himself to fill in God's outline, to come up to God's expectations, to make real the ideal. In reading the Bible we see the image of Jesus, drawn by God Himself, set up as our example, and we are "to be conformed to the image of His Son, that He might be the first-born among many brethren." Rom. 8:29. We are "to be changed into the same image, from glory to glory, by the Spirit of the Lord." 2 Cor. 3:18. We do so by obedience to the Bible.

When Galba and Otho were striving for the palace of the Caesars and the rule of the world or a violent death, Julius Atticus rushed up to Galba with a bloody sword boasting that he had slain his rival. "Comrade, by whose command?" was the only greeting from the old Pagan chief, as the terse sentences of Tacitus brings the story down all these centuries.

Comrade, by whose command are you doing what you are doing? Are you obeying God? "In vain do they worship me, teaching for doctrines the commandments of men." "To obey is better than sacrifice."

In Trafalgar Square, the most conspicuous site in all London, the greatest city of the world, rises Nelson's column, not because of his reckless and successful daring, but because devotion to duty is always connected with Nelson's name in the minds of all Englishmen.

Three roots bear up Dominion: knowledge, will,
These two are strong; but stronger still the third,
Obedience: 'tis the great tap root, which still,
Knit round the rock of Duty, is not stirred,
Though storm and tempest spend their utmost skill.

Tennyson sings,

Strong Son of God, immortal Love, . . .
Our wills are ours to make them thine.

Let us say with Jesus, "I seek not mine own will, but the will of the Father which hath sent me." John 5:30; 4:34; Matth. 62:39.

Because Jesus became obedient unto death, even the death of the cross, therefore God also hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Phil. 2:5-11.

As Jesus received His reward, so we shall not fail of our reward.

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” Matth. 5:17-19.

O Jesus, I have promised
To serve Thee to the end;
Be Thou forever near me,
My Master and my Friend!
I shall not fear the battle
If Thou art at my side,
Nor wander from the pathway
If Thou wilt be my Guide.

O let me see Thy foot-marks,
And in them plant my own!
My hope to follow duly
Is in Thy strength alone.
O guide me, call me, draw me,
Uphold me to the end!
At last in heaven receive me,
My Savior and my Friend!

FOLLOW JESUS IN FAITH.

Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.—Heb. 12:1, 2.

I.

What is faith? Jesus “for the joy that was set before Him endured the cross.” Trusting the promise of God, Jesus endured the cross. “Faith is the substance, or assurance, of things hoped for, the evidence, or conviction, of things not seen.” Heb. 11:1. Jesus Himself said, “Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descendeth, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock.” Every other foundation is one of sand. Matth. 7:24-27; Jer. 17:5. Faith is an active trust in God’s word; trust in anything else is not faith but superstition.

How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent word;
What more can He say than to you He hath said,
Who unto the Savior for refuge have fled?

I cling to what my Savior taught
And trust it, whether felt or not.

The whole life of Jesus shows us in the most drastic and plastic manner what faith is. His whole life is a brilliant series of illustrations of that one great word. Jesus gave a demonstration of that idea, a concrete example. Faith in God, in the promise of God, in the joy that was set before Him, held out to Him as an inducement, strengthened Him to endure the cross and despise the shame.

When Jesus was tempted of the devil in the desert, He refused to do what the devil wanted Him to do, because there was no word of God for it. Though He had fasted forty days and nights and was hungry and could easily have turned the stones into bread, He steadily refused and had faith in God that God would help Him. And God did help, angels ministered unto Him.

Jesus went up to Jerusalem well knowing He was going to His cross, but He went in the strength of the promise of God that on the third day He was to rise again.

When Jesus was arrested in Gethsemane and Peter began to hack about him with a sword, Jesus declined such earthly help and bade Peter put up his sword; He had faith that He could get legions of angels from the Father for the asking.

On Calvary's cross Jesus was in so great agony

that He, even He, cried out, "My God, why hast Thou forsaken me!" and yet with sublime faith in God He said at last, "Father, into Thy hands I commend my spirit."

The faith of Jesus was a trust, full and complete, in a personal God; and all He said and all He did had a relation to God. In God Jesus lived, and moved, and had His being. This was His strength, and in this strength He set out to destroy the works of the devil, and He succeeded.

II.

The faith Jesus practised Himself He preached to others. "Have faith in God." "All things are possible to him that believeth" in God, because "With God all things are possible." Mk. 11:22; 9:23; 10:27; 14:36.

When the Apostles prayed, "Increase our faith," the Lord said, "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it shall obey you." Luke 17:5-6.

Faith is so strong, not because it is a performance of man, but because it lays hold on God and puts to use God's almighty power, as a man presses a button and sets to work the power of electricity. So it is not man but God that does the work, performs the miracle. Faith looks away from self and looks only to God. Faith is trust in God on the word of God.

By faith in God's word Noah saw the deluge coming and prepared the ark wherein he and his family were saved.

Though childless and aged, Abraham had faith in God's promise that his children should be as the stars of the sky and the sand by the sea and possess the land of Canaan, and in this faith in the promise of God Abraham begat and Sarah gave birth to Isaac, the heir of promise.

By faith in the reward Moses refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt. Heb. 11:24-27.

The captain of Capernaum believed the word that Jesus had spoken, and his servant was healed according to his faith.

By faith in Jesus the woman of Samaria conquered Jesus and got Him to heed her prayer and heal her daughter.

By faith in Jesus Paul sacrificed all his brilliant earthly prospects and became the servant of the Savior and bore reproach, persecution, and martyrdom, sustained by the hope of the crown of righteousness laid up for him and to be given him by the Lord on the great day of judgment.

By faith in God's word the other Apostles and missionaries conquered whole nations for Christ.

By faith in the word of God Luther overcame

the lord of hell and the lords of the earth, the Emperor and the Pope, and carried through to a glorious success the reformation of the Church, a work in which all Europe had failed for centuries.

By faith in God's word our missionaries in our day are winning victories for Christ among heathen nations.

Because so many of his soldiers were men of faith in God, Gustavus Adolphus won his splendid victories. Because his "Old Ironsides" were men of faith, Cromwell won his victories. Because the French songs were immoral, and the German soldier sang a choral, the French Empire went down and the German Empire came up, in 1870, according to Emile Zola. According to Goethe the ages of faith were ages of life and achievement, the ages of unfaith were ages of death and decay.

Trust in God's Word is faith; trust without God's Word is superstition.

When in a great storm the captain of the ship lost his head, Caesar said, "Why are you afraid? You bear Caesar and his fortune!" This courage encouraged the captain. But this was not faith, it was blind optimism. In similar manner Napoleon I relied on his "Destiny," whatever that may be; Wallenstein relied upon the position of the stars. Ancient heathen relied upon the flight of birds, modern heathen rely on other

“signs” for “good luck.” This is not faith, it is superstition.

Some walk through life as airily as a somnambulist, others stagger as carelessly as a drunkard: both show a false faith, without the foundation of God’s Word.

Faith is trust in God’s Word.

God clothes the lilies of the field, and He’ll clothe me; He said so. Not a sparrow falls to the ground without the will of my Father in heaven, and even the very hairs of my head are numbered; God protects me, He said so. If sinful earthly parents give good gifts to their children, my Father in heaven will much more readily give the Holy Ghost to me that asketh Him: He said so. The blood of Jesus Christ, God’s Son, cleanseth me from all sins: He said so. “Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me. And I shall dwell in the house of the Lord forever.” Thou hast said so.

In view of the glory that shall be revealed, I bear the sufferings of this present time. In view of the promised crown of righteousness I run the race, fight the fight, keep the faith. As Jesus for the joy that was set before Him endured the cross and is set down at the right hand of the throne of God, so I, by the grace of God. I know, I am persuaded, I am convinced, for God said so.

Sure I must fight if I would reign:
Increase my courage, Lord!
I'll bear the toil, endure the pain,
Supported by Thy Word.

Thy saints in all this glorious war
Shall conquer, though they die;
They see the triumph from afar
With faith's discerning eye.

FOLLOW JESUS IN FAITHFULNESS.

Consider Jesus, who was faithful to Him that appointed Him.—Heb. 3:1, 2.

Jesus was faithful, that is, He was true, loyal, scrupulous, conscientious. He was faithful and loyal to God, and so He was conscientious in all things at all times in all places. "Consider Him," says the Apostle. "Follow me," says Jesus. Let us

FOLLOW JESUS IN FAITHFULNESS.

I.

When Jesus had healed great multitudes, He charged them that they should not make Him known. Matth. 12:15. And it is quite astonishing to learn how very often Jesus told the people to keep silent concerning His miracles. Matth. 8:4; 9:30; Mk. 1:44, 23, 34; 3:11; 7:36; 8:22-26; Luke 4:41; 5:43.

Why this very peculiar silence? "That it might be fulfilled which was spoken by Esaias the prophet, saying, 'He shall not strive, nor cry; neither shall any man hear His voice in the streets.'" Matth. 12:15-21; Isa. 42:1-4. Jesus shunned publicity because He did not want the

praise of men. John 5:41. He was conscientious and wished to give the glory to God alone. This becomes clearer when we consider the following:

When a certain woman of the company lifted up her voice, and said unto Him, "Blessed is the womb that bore Thee, and the paps which Thou hast sucked," Jesus promptly turned the attention away from Himself by replying, "Yea, rather, blessed are they that hear the word of God and keep it." Luke 11:27.

When a young rich ruler came running and kneeled to Him in the street and asked Him, "Good Master, what shall I do that I may inherit eternal life?" Jesus said unto him, "Why callest thou me good? There is none good but one, that is, God." Mark 10:17, 18.

When Jesus had healed many of divers diseases, and cast out many devils, and His disciples said, "All men seek for Thee," He said, "Let us go into the next towns, that I may preach there also: for therefore came I forth." Mk. 1:32-39. He avoided the applause of men that He might press on to do His duty to the glory of God. He said He would not take honor from men; "I seek not mine own glory." John 5:41; 8:50.

What Jesus practised Himself, He preached to others. "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in

heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth. That thine alms may be in secret: and thy Father which seeth in secret Himself shall reward thee openly." Matth. 6:1-8. "He that seeketh His glory that sent him, the same is true, and no unrighteousness is in him." John 7:18.

Jesus condemned the Pharisees, "For they loved the praise of men more than the praise of God." John 12:43. Self-glory is so fatal because, "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" John 5:44.

II.

Jesus was conscientious with His time. Time is so precious a gift of God that He gives us but one second at a time, and Jesus made good use of every second. He was a terrible toiler, and He led a strenuous life. "I must work the works of Him that sent me," John 9:4, was the motive power that moved Him to tireless toil. And at the end of His life He could say with a sense of thankful satisfaction, "I have glorified Thee on the earth: I have finished the work which Thou gavest me to do." John 17:4.

Jesus bids us follow Him. Let us also "Work while it is day; the night cometh when no man can work." John 9:4. St. Paul admonishes us, "If we have ministry, let us wait on our ministering;" i. e., If we have been elected to an office, let us be conscientious in doing the duties of our office. Rom. 12:7. "Cursed is he that doeth the work of the Lord deceitfully," or negligently. Jer. 33:10.

Let us not be driven by God's curse, let us do our work gleefully. Let it also be our meat, or joy, to do the will of Him that sent us, and to finish His work. John 4:34.

III.

Jesus was conscientious as to words. Nowhere do we find a useless word in the talk of Jesus. He first thought and then spoke, spoke with precision and directness. Jesus was not loquacious, rather was He laconic. And His words were words of sterling purity, of rugged honesty: "Neither was guile found in His mouth." 1 Pet. 2:22. He heartily hated and fiercely denounced hypocrisy.

Above silver speech Jesus often placed golden silence, even before priest, governor, and king. Matth. 26:63; 27:12; John 8:6; Luke 23:9.

This trait of His character Jesus impressed upon His hearers—"Every idle word that men shall speak, they shall give account thereof in

the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matth. 12:36, 37.

According to Jesus, a man's word is his bond: "Let your communication be Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." Matth. 5:33-37.

A good word will bear blessed fruit in eternity. Matth. 5:44; 10:40; 18:5. A sinful word or action may bear deadly fruit to eternity. Matth. 18:6.

In the eyes of Jesus words are holy things, and they should be treated as holy things. Even in prayer we are to be careful of them: "When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them." And then He taught the short but complete Lord's Prayer. Matth. 6:7-13.

St. James writes in similar strain: "Let every man be swift to hear, slow to speak. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. The tongue is an unruly evil, full of deadly poison." James 1:19, 26; 3:1-12; 4:11; 5:12.

IV.

Jesus comes a step nearer when He demands of us to be conscientious in respect to our eyes. "I say unto you, That whosoever looketh on a

woman to lust after her hath committed adultery with her already in his heart." Matth. 5:28; Job 31:1.

What a condemnation of many dances, theaters, pictures, dresses! Is Jesus in earnest? Listen: "If thy right eye offend thee (lead thee into sin), pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Matth. 5:29.

V.

Jesus comes home to where we live when He demands that we be conscientious in respects to our thoughts. Thoughts are not on the free list; there is a heavy penalty on evil thoughts, even death. "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." Matth. 15:17-20. Therefore be conscientious in respect to all things which may stir up these devils in the heart. Resist the beginnings! A little leaven leaveneth the whole lump! Big oaks from little acorns grow!

How earnestly does Jesus warn against uncharitable judging of our neighbors! "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." Matth. 7:1.

To despise in your heart a little one, or a humble one, or an inferior person is a grave sin. Matth. 18:10. Beware of little differences which may produce anger and separate brethren. Matth. 5:22. Remove all causes of enmity. Matth. 5:23, 25; 18:15.

VI.

Jesus expressly commends the people for giving to the Lord ten per cent of their income, even of such trifles as the kitchen vegetables, such as mint and anise and cummin. What He blames the hypocrites for is omitting the weightier matters of the law, judgment, mercy, and faith. Matth. 23:23.

How conscientious must we be as trustees with our money, when we know that Jesus sits over against the treasury watching how people bring an offering to the Lord and taking note that the poor widow giving two mites gives more than the rich, for she gave all her living, but the rich of their abundance. Mk. 12:41-44. How conscientious must we become as we remember that we must give an account to God of our stewardship!

Jesus says, "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon—in money matters—who will

commit to your trust the true riches?" Luke 16: 10, 11. "Money talks," talks loudly and plainly how much Christ is worth to you.

Trifles make perfection, but perfection is no trifle. Lionardo da Vinci gave much care to the painting of even the small blades of grass in his pictures. It is said Frederick the Great remembered even the rank and file of his soldiers and had an eye for any missing thing in the harness of the horses. Genius is an infinite capacity for taking pains even in small things. How conscientious must we become when we remember that Jesus has an eagle eye and an unfailing memory for the smallest things and for our smallest actions.

Jesus was "the faithful witness," Rev. 1:5, and He was rewarded with the throne of glory. Let us be faithful and conscientious, even in small things, and we shall not fail of our reward.

"Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matth. 10:42; 18:5, 6; 25:31-46.

We cannot all have ten talents, but we can all be faithful and conscientious with our one talent. And that is all the Lord asks of us. 1 Cor. 4:2. And at the Judgment Day the Lord will say to us, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will

make thee ruler over many things: enter thou into the joy of thy Lord." Matth. 25:21.

"Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10.

FOLLOW JESUS IN SELF-DENIAL.

If any man will come after me, let him deny himself.—Matth. 16:24.

What is self-denial? When a fisherman gives bait to catch a fish; when a merchant distributes samples to sell goods; when a farmer sows seed to reap a crop; when a sailor throws over a cargo to save his ship; when a man consents to an amputation to save his life—that is not self-denial.

There is a self-denial that is selfish and improper. When people grow faint in the battle with the sinful world, lose courage, run away from the fight and seek refuge as a hermit in the wilderness or as monk in a cloister, they are apt to call that self-denial; but that is nothing but pure selfishness, a public confession of defeat. So also when people become disgusted with their senseless sinful dissipation and enter a convent, they call that giving up the world, they call it self-denial; that again is the merest selfishness.

There is a self-denial that is selfish, but proper. "If thy right eye offend thee (or causes thee to sin), pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is

profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Matth. 5:29, 30. "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matth. 16: 25, 26.

Old Simon Dach sings,

Wouldst thou inherit life with Christ on high?

Then count the cost and know

That here on earth below

Thou needst must suffer with thy Lord, and die.

We reach that gain, to which all else is loss,

But through the cross!

Whatever may be our business, or pleasure, or society, if it leads us into temptation to sin, we must amputate it to save our soul.

Many people give up the worldly pleasures of the dance, the theater, card-playing, and other forms of amusement during Lent, but resume them with renewed zest after Easter. They hold these things wrong during Lent. But what is sinful during Lent is sinful before Lent and after Lent. This self-denial is to be a self-discipline for our good during our whole life. "When our Lord and Master Jesus Christ says, 'Repent ye,' He intended that the whole life of believers should

be penitence," is the ringing declaration of the first of Luther's immortal Ninety-five Theses.

But the self-denial we are discussing is not the selfish kind, but the unselfish kind; not a self-discipline for our own good, but for our neighbor's good.

"Christ pleased not Himself. We ought not to please ourselves. Let every one of us please his neighbor for his good to edification." Rom. 15:1-3. "Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren. . . . Let us not love in word, neither in tongue; but in deed and in truth." 1 John 3:16-18.

The crucified Christ being the life of the Christian, self-denial is the law of his life. To please self, Eve disobeyed God; and that is the mark of every sinner. To deny self in order to obey God is the mark of the Christian. Self-denial does not go to the extreme limit of right; it stops far short of sin. Self-denial refuses to do a thing at all doubtful: "He that doubteth is damned if he eat." Rom. 14:23. Self-denial refrains from doing a thing in itself harmless, if it harm a weak brother: "Let us follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offense. It is good neither to eat flesh, nor to drink wine, nor any-

thing whereby thy brother stumbleth, or is offended, or is made weak." Rom 14:19-21.

Self-denial is not only negative, but also positive; it refrains from doing one thing in order to do another instead; is economical in order to be charitable.

The miser saves foolishly in order to hoard selfishly; the spendthrift saves wickedly from God's cause in order to squander lavishly on himself; the Christian saves prudently on himself in order to spend lovingly and wisely on others.

"Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich. . . . See that ye abound in this grace also. . . . I mean not that other men be eased, and ye burdened; but that there may be equality: As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack." Ex. 16:16; 2 Cor. 8:9, 6, 13, 14, 15.

As with money, so with all other things. There is the scholar who is a human sponge to suck up all knowledge but gives none out for his neighbor. In this respect, too, we are not to please ourselves but our neighbor for his good. By all means let us learn to know, but know to do, to do good to others. If this is not the object of learning, it is a Dead Sea, always receiving but never giving. Many a man becomes a scholar in order to attach degrees to his name to despise

others: every scholar is to be also a teacher in one way or another.

As a man learns the Bible to preach it to the people; as a man learns letters to teach them to his pupils; as a doctor learns medicine in order to cure his patients; as a lawyer studies in order to advise his clients: so should everyone learn something to give to his neighbor, to please him for his good to edification. *Noblesse oblige!* "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." Rom. 15:1, 2.

There is God's Christian Socialism.

Self-denial is not a weakly, sickly, sentimental old beggar woman, fit for some asylum, far from the madding crowd of eager, busy, practical men and women; Self-denial is a strong, lusty, young, chivalrous crusader, going out to protect the pure, to defend the weak, to redress the wrongs of the oppressed; in the fierce and furious scramble of selfish men, he pleases not himself, but his neighbor unto edification, as Christ pleased not Himself, but received us. He saved others, Himself He would not save.

Paul did. This greatest servant of Jesus said, "I am set for the defense of the Gospel," and "woe is me, if I preach not the Gospel." He was the Apostle to the Gentiles, and the example of His Master supported Paul in his perilous but glorious work. Read 2 Cor. 11:23-28 for a par-

tial list of his sufferings in doing his duty—see how he hungered and thirsted, suffered cold, nakedness, weariness and painfulness, was scourged, stoned, beaten with rods, shipwrecked, and hounded from place to place until at length he rounded out his perilous but glorious life with a violent but glorious death. Looking back upon his long life as an old man, did he count it a failure? Did he at last turn on his Captain and bitterly reproach Him for the long hardships and the final disgraceful defeat? Listen to the battle-scarred veteran's shout of victory and triumph—"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love His appearing!" 2 Tim. 4:7, 8.

William Tyndale clearly saw the great need of giving the English people the Bible in their own language, and in order to do this he went into "poverty, mine exile out of mine natural country, and bitter absence from my friends, the hunger, the thirst, the cold, the great danger where-with I was everywhere compassed, the innumerable other hard and sharp fightings which I had to endure," and at last to a fiery death.

England's "Grand Old Man" Gladstone lived laborious days to serve his fellows. One day he felt like giving up, complaining that he was lead-

ing a dog's life. "Yes, a St. Bernard dog's life," a friend quickly rejoined. This thought that he was wearing away his life for the good of mankind cheered him up and kept him at his post of duty.

Bismarck was deeply hated and bitterly assailed for his political deeds. Why did he not avoid all that and live in peace on his estate? In the Reichstag he said, "Were I not a Christian, I should not serve the king one hour longer. . . . I should pack up and run off to Varzin and raise oats."

Garibaldi said to the Italians, "I offer you hunger, and rags, and suffering, and wounds, and disease, and death: ye that love your country, come and follow me!" The patriots did so and freed their beloved Italy from the hated foreign oppressor. Can Christians do less for their Savior and their Church than these Italians did for their leader and their country?

You know the terrible tale of Valley Forge, how the American patriots suffered hunger and cold, leaving their footprints in blood in the snow, all for love of their beloved leader George Washington and their country. Can we do less for love of our Savior and our Heavenly Home?

John Howard spent his life in gloomy prisons and plague-stricken lazarettos to lessen the sufferings of men till he at last found a nameless grave in a distant land. What of it? He did a

good work of great reform, and he has found a deathless fame in the hearts of all good men. And so also Florence Nightingale, and many others.

Wilberforce used his powers as a member of Parliament to free the slaves in the vast British Empire and slaved away at his task in such a manner that a lady once said to him. "Mr. Wilberforce, I'm afraid you are so busy about those slaves that you are neglecting your own soul." "True, Madam, I had quite forgotten that I have one." Good answer! He kept at the work all his life. On his deathbed he received the news that his bill had become law—the slaves were free!

Though hopes which made the world seem half Divine
 Fade in thy clasp and suffer slow decline,
 If thou for others' hopes exchanged thine,
 It is enough.

And when the Dark shall flee before the Day,
 And God shall comfort thee in His great way,
 Then thou at last in utter peace shalt say,
 It is enough.

Is there any pain in self-denial? That is the remaining unwillingness to practise it, that is Ananias and Sapphira refusing to give up what they had promised. If you do not practise self-denial, you practise Christ-denial.

Speaking at Clifton College in 1879, Thomas

Hughes said, "The worst education which teaches simplicity and self-denial is better than the best which teaches all else but this."

Love's altar-step to seek,
And there yield up
All that might help to fill
Another's cup—
With smile to give e'en that
Our lips have pressed,
If such rich offering makes
Another blessed—
Without one backward glance
To lay it by,
Without one quivering tear,
One grief-drawn sign:
To make our whole life feed
This flame Divine,
Breathing on selfish love,
Not "mine" but "Thine."

FOLLOW JESUS IN SELF-CONTROL.

Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.—Rom. 13:14.

John Locke thought a good farm house the best place for the rearing of a child. Such a blessing fell to the lot of Jesus: He was reared in the humble cottage of a village carpenter on hard fare and hard work, on plain living and high thinking.

Another step in physical training was the fast. From of old the Jews observed the great day of Atonement by fasting strictly for twenty-four hours, and after the Exile four other yearly fast days were observed in remembrance of severe national calamities. Besides these five yearly fast days, Jesus kept the laws of Moses as to the Sabbath, the feasts, and the offerings, kept them till His death. Matth. 6:16-18; 15:20.

When Jesus grew up He found on the one hand the Sadducees, unbelieving, high-living, materialistic, whose God was their belly, who minded earthly things, who danced through life's farce to the tune, "Let us eat, drink, and be merry, for tomorrow we die."

On the other hand, Jesus found the Pharisees, who fasted also every Monday and Thursday,

and during droughts, and at the anniversaries of the deaths of dear ones. At these times they would not mingle in society; they would greet no one; they would put on a look of grief and sorrow for effect: they were hypocrites.

The Essenes in addition forbade all meat and wine and insisted on a most vigorous diet.

Jesus was not a Sadducee and He was not a Pharisee; He did not abuse His body by senseless feasting, and He did not abuse His body by senseless fasting. He trained His body to be a good instrument, promptly obedient to the slightest touch of the master. He could feast at the tables of the rich, and He could fast in the desert for forty days and nights.

Jesus was not for suppressing self but for developing self, not ascetic but athletic.

What Jesus practised Himself He preached to others. While the old Egyptian priestly ascetics expressly forbade salt for creating an appetite for food and drink, Jesus expressly gave command, "Have salt in yourselves." Mark 9:50. This, of course, is a figurative expression, but based on the real salt they carried about for their use.

Bernard of Clairvaux ruined his health by lack of food and lack of sleep so that his delicate body broke down under the senseless strain, and he lived to realize his folly and to regret this senseless "service of God." Luther in the clois-

ter at Erfurt almost committed similar suicide by such brainless "good works." For years Gautama the Buddha ate one kernel of rice or barley a day, until he shrunk and shrivelled up till he was a shadow, and they only called him the dark Gautama; all this senseless exercise to secure peace!

John the Baptist "came neither eating nor drinking, and they say, He hath a devil. The Son of Man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber." Matth. 11:18, 19.

But Jesus bids us practise self-control. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this world, and so that day come upon you unawares." Luke 21:34; 12:19.

"Everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need," says St. Paul. Phil. 4:12. Again, "Every man that striveth for the mastery is temperate in all things. I keep under my body, and bring it into subjection." 1 Cor. 9:25, 27. And so He bids you "Put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof." Rom. 13:14.

John Baptist was strikingly garbed in camel's hair and a girdle, Jesus wore the usual clothes of His day and was in no wise conspicuous, neither shabby nor flashy. What is said to the

women may be applied to all Christians, they are to adorn themselves, but it is to be done in modest apparel, with . . . sobriety, not . . . in costly array. 1 Tim. 2:9.

Jesus practised self-control in sleep. He needed sleep to refresh His body to do the needed work, but He wasted no time in useless sleep. In fact, very often He spent the night in waking and praying. When very much pressed with work Jesus often postponed His eating, and drinking, and resting, and sleeping, and He did so with a smiling face. Mark 3:20; 4:38; John 4:6; Matth. 6:16-18.

Jesus loved men and loved to be among men, and we often find Him at social gatherings, but with Him it was business before pleasure, He would not even permit His family to interfere with His work for God. While He yet talked to the people, behold His mother and His brethren stood without, desiring to speak with Him. Then one said unto Him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But He answered and said unto him that told Him, Who is my mother? and who are my brethren? And He stretched forth His hand toward His disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matth. 12:46-50.

Jesus moved tirelessly from place to place, always afoot, often barefoot, not knowing in the morning where He would sleep at night, and thus lived a most uncomfortable life. He did not do so because He was a gypsy and loved a wild, roving life. No, He prized the comforts of home, and to a young enthusiast He said wistfully, "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head." Matth. 8:20; Luke 9:58. Jesus willingly and knowingly led this hard life in order to do His work and accomplish His purpose. There was no other way, and so He took this way, from a sense of duty. St. Paul in like manner bore his cross and practised self-control from his conversion till his death.

St. Paul bids Timothy endure hardness, as a good soldier of Jesus Christ and war a good warfare. 1 Tim. 2:3; 1:18. As a soldier carries with him nothing but the most necessary things, so the Christian.

The Christian is not a hermit to flee the world, but a soldier to face it and fight it and overcome it; he leaves home to fight for home; he exercises himself before in hardness in order to endure the hardness. "They that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:24; Rom. 6:6; 1 Pet. 2:11.

Over a splendid gate in Fathepur Sikri of Akbar in India we read this Arabic inscription,

"Jesus, peace be with Him, said, 'The world is only a bridge, walk over it, but do not build a home on it. Life lasts but an hour, devote that hour to devotion.'"

Jesus came not to destroy men's lives, but that they might have life, and that they might have it more abundantly. John 10:10. "As we journey through life let us live by the way"—by all means! But we do not live to eat, we eat to live. We are to use this world, not abuse it. 1 Cor. 7:31. We are to eat and to drink, to be sure, but "whether ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offense, neither to the Jew, nor to the Gentiles, nor to the Church of God, even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." 1 Cor. 10:31-33.

FOLLOW JESUS IN CROSS-BEARING.

If any man will come after me, let him deny himself, and take up his cross daily, and follow me.—
Luke 9:23.

Jesus, I my cross have taken,
All to leave and follow Thee;
Destitute, despised, forsaken—
Thou from hence my All shall be.
Perish every fond ambition,
All I've sought, or hoped, or known;
Yet how rich is my condition!
God and heaven are still my own.

Jesus bore His cross to Calvary to be crucified, John 19:17, and from this incident it is usually said that the Christian bears his cross when he endures affliction from God, especially when he controls himself so as not to murmur against God or show anger against man. But the whole life of Jesus was one of cross-bearing, and He bids the Christian bear his cross all his life, take up his cross daily and follow Jesus.

And this is not a special virtue of the exceptional heroes and saints in Christ's kingdom; no, this is the common duty of every Christian. Jesus says plainly, "He that taketh not his cross, and followeth after me, is not worthy of me." Matth. 10:38.

Jesus bore His cross and showed self-control over against His friends and disciples. When they quarrelled, He quietly made peace; when the mother of Zebedees' children would be forehanded and gain an undue advantage over the other disciples for her own darling boys, Jesus quietly set her right; when his fiery disciples would ask fire from heaven to destroy the godless people, Jesus quietly showed them their wrong; when Peter slashed about him with the sword, Jesus quietly told him to put up the sword; when the disciples were impatient for the setting up of an earthly kingdom, Jesus quietly set them right as to the true nature of His kingdom; when they slept during His agony, Jesus quietly reproached them for their sleeping; when the disciples on the way to Emmaus were downhearted, Jesus quietly opened the Scriptures to them; when Thomas doubted the testimony of the other disciples, Jesus quietly showed His hands and feet and side to convince the doubter.

Such self-mastery is to be shown by the Christian. When his wife in a fit of passion threw his voluminous manuscript into the fire, Robert Ainsworth, the lexicographer, calmly turned to his desk and began his work over again. A similar story is told of Socrates. When Carlyle lent the manuscript of his "French Revolution" to a friend, and his maid kindled a fire with it, the usually crusty Scotchman without a word of re-

proach or bitterness sat down to re-write the whole. A similar story is told of Isaac Newton.

Jesus bore His cross and showed His self-control over against His enemies, the scribes, and Pharisees, and Sadducees, and the publicans, before Judas, before the High Priest, before Herod, before Pilate, during the cruel scourging, during the terrible crucifixion, during the mockery of the Jewish rabble and the rough Roman soldiers, and the crucified malefactors, during the fierce thirst on the cross.

St. James says the tongue is an unruly evil, full of deadly poison, it defileth the whole body. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. 3:8, 6, 2, 17. Jesus stood that test triumphantly.

Lessing says the passion of Jesus is the most sublime picture painted by the artist Historia. At a gathering of infidels at Baron d' Holbach's, Denis Diderot surprised the guests by paying a glowing tribute to Jesus.

As Jesus, so the Christian: St. Stephen when he was stoned to death; St. Paul in his many trials and troubles; the martyrs in the bloody Roman persecutions; the missionaries all over the world at all times; the saintly men and women of our own acquaintance.

Solomon says, He that hath no rule over his own spirit is like a city that is broken down, and without walls. He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city. Prov. 25:28; 16:32. Sir Thomas Browne tells you, "Behold thy trophies within thee, not without thee. Lead thine own captivity captive, and be Caesar unto thyself." Fletcher says,

Wouldst thou live honored?—clip ambition's wing;
To reason's yoke thy furious passions bring:
Thrice noble is the man who of himself is king.

And Shelley sings,

Man who man would be
Must rule the empire of himself; in it
Must be supreme, establishing his throne
On vanquished will, quelling the anarchy
Of hopes and fears—being himself alone.

Your own idea, notion, and wisdom—how you do love them! Bring them to the standard of God's word, and if they are found wanting, give them up and accept God's.

Do the same in your dealings with man. Even if others are wrong and you are right, give your opinion with meekness and modesty, not for the sake of mastery and victory and vainglory, but to "make for peace," to "edify one another." Rom 14:19.

Your likes and dislikes, your loves and your loathings, your affections and your aversions—how strong and masterful they are over your heart! Bridle them, and curb them that they march according to God's law. And especially your will, that kingly power of the soul, school and exercise it that it may always run parallel with God's will, according to the example of Christ, who said, "Nevertheless, not as I will, but as Thou wilt." Then you will belong to the noble band of warriors of whom the poet says,

Not on the gory field of fame
 Their noble deeds were done;
 Not in the sound of earth's acclaim
 Their fadeless crowns were won.

The foes with which they waged their strife
 Were passion, self, and sin;
 The victories that laurell'd life
 Were fought and won within.

But though their names no poet wove
 In deathless song or story,
 Their record is inscribed above;
 Their wreaths are crowns of glory.

FOLLOW JESUS IN COURAGE.

Woe unto you, scribes and Pharisees, hypocrites!—
Matth. 23.

Lord Tennyson sings of one of his heroes as

Rich in saving commonsense,
And as the greatest only are—
In his simplicity sublime;
Who never sold the truth to serve the hour,
Nor paltered with eternal God for power;
Whose life was work, whose language rife
With rugged maxims hewn from life;
Who never spake against a foe.
Let his great example stand
Colossal, seen in every land,
Till in all lands and through all human story,
The path of duty be the way to glory.

Jesus is the perfect example of such courage.

I.

When Jesus saw wrong, He denounced it, no matter how great and powerful the wrongdoers. The scribes and Pharisees were the greatest people among the Jews, the most respected in Church and State, yet the poor carpenter from Nazareth attacks their wrong doing, and does it in the most vigorous manner. The speeches of Demos-

thenes against Philip of Macedon; the speeches of Cicero against Catiline; the speech of Burke against Warren Hastings; the speeches of Patrick Henry against George III—these are the world's masterpieces of fiery denunciations, but they are weak as water beside the burning, blistering, and stinging rebukes which Christ administered to the rulers of the Jews in His Eightfold Woe! Matth. 23; Luke 11:39-54.

Jesus showed equal courage over against the crowds. Fed by Jesus, the five thousand in a burst of enthusiasm and selfishness would make Him king, but He calmly refused the crown by quietly withdrawing into a mountain, Himself alone.

Paying taxes is hardly ever a pleasure, not even in a free country where people tax themselves; it is a galling burden when heavy taxes must be paid to a hated foreign tyrant and despised Gentile. Nevertheless Jesus bravely faced the danger of becoming unpopular with the admiring masses by calmly telling them, "Render unto Caesar the things which are Caesar's."

The taxgatherers, or publicans, were despised as traitors and hated as grafters, yet Jesus was a self-invited guest at the home of Zacchaeus, however unpopular it might make him with the patriotic Jews.

Jesus ate with many publicans and sinners, though it made Him unpopular with the "re-

spectable" classes. Matth. 9:10-13. Jesus ate with the rich and powerful, though it might make Him unpopular with the "masses." Luke 7:36-50; 11:37; Matth. 26:6.

"The Son of Man came eating and drinking," though some said, "Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners." Matth. 11:19.

Though called a Sabbath breaker, Jesus let His hungry disciples pluck ears of corn on a Sabbath. Matth. 12:1-7.

Though it might place Him in a false light, as not being so very strict in morals, Jesus protected the woman taken in adultery, in the very act, against her hypocritical accusers. But when these with their guilty conscience had silently slunk away, Jesus with holy earnestness bade the woman, "Go, and sin no more." John 8:3-11.

Though a guest of Simon the Pharisee, Jesus protected the "woman that was a sinner," and rebuked the respectable Pharisee, at the same time showing the greatest moral courage in two directions. Luke 7:36-50.

When the man born blind had been cast out of the Church in an unjust manner, Christ trampled on the action of the synagogue and defied the Church authorities by befriending the one excommunicated. John 9.

Martha served Jesus with her cookery, Mary served Him by listening to His words; forced

to choose between the service of Martha and the service of Mary, Jesus did not try to be a diplomat, say nothing and satisfy both sisters, both very dear friends of His: Jesus promptly refused to consider the complaint of Martha and plainly gave great preference to the service of Mary, much as it might hurt the feelings of the somewhat jealous Martha.

When a certain scribe in a burst of enthusiasm cried out, "Master, I will follow Thee whithersoever Thou goest," Jesus did not take advantage of the man's excitement, did not raise false hopes, did not even observe a discreet silence, but tried to sober the man by frankly telling him what to expect, "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head." Matth. 8:19, 20. Jesus wanted to get disciples very much, but He wanted them to count the cost before they followed Him.

To His disciples Jesus said, "These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service." John 16:1, 2.

Jesus spoke out the full truth, although many of His disciples murmured at it and said, "This is a hard saying; who can hear it?" Jesus did not retract or explain away the hard saying, al-

though from that time many of His disciples went back, and walked no more with Him. John 6:60-66. And still today He says, "He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me." Matth. 10:37. "If any man will come after me, let him deny himself, and take up his cross, and follow me." Matth. 16:24.

Jesus foresaw the betrayal; the agony and bloody sweat in Gethsemane; the scourging in Pilate's judgment hall; the three crosses on Calvary, His own in the middle: yet He did not flinch. He resolutely set His face and feet toward Jerusalem. He did not falter in His purpose nor palter with His conscience. He saw all, yet He said, "Behold, we go up to Jerusalem!" Matth. 20:18, 19.

It is rather easy to be courageous when you are in a crowd and when crowds cheer you on, but it is the very highest form of courage to face dangers alone. And this form of courage was shown by Jesus. The common impression concerning Him was, "Nay, but He deceiveth the people." The Pharisees were the first to take the alarm; then the Sadducees; then the Herodians; then the common people; then His disciples—one betrayed, another denied, they all deserted Him. He trod the winepress alone, and of the people there was none to help Him. Isa. 63:1-5.

In Gethsemane—Alone! Before the priests—
Alone! Before Pilate—Alone! On the cross—
Alone! In death—Alone! Just as He had fore-
told, “Ye shall leave me alone.” John 16:32.

The body of Jesus was chained, but His soul
was free.

Who are the free?

They who have scorned the tyrant and his rod
And bowed in worship unto none but God:
They who have made the conqueror’s glory dim.
Unchained in soul, though manacled in limb,
Unwarped by prejudice, unawed by wrong:
Friend to the weak, and fearless of the strong,
True to the law of right, as warmly prone
To grant another’s as to maintain their own:
Foes of oppression wheresoever it be,
These are the proudly free.

II.

As Jesus was a man of courage, so are we to
follow Jesus in courage.

The man born blind and healed by Christ spoke
boldly to the Pharisees when they questioned him
closely about Christ. He asked them sarcastic-
ally, “Wherefore would ye hear it again? will ye
also be His disciples?” When they said they
knew not from whence Christ was, the man mock-
ingly said, “Why herein is a marvellous thing,
that ye know not from whence He is, and yet He
hath opened mine eyes.” Then he spoke for
Christ and said, “Now we know that God heareth

not sinners—If this man were not of God, He could do nothing." And for this testimony to Christ, the man was cast out of the synagogue. John 9.

When Herod took his brother Philip's wife, Herodias, John the Baptist said to the king, "It is not lawful for thee to have her!" He said it, though it cost him his head.

Before Christ's resurrection the disciples hid behind locked doors and closed windows for fear of the Jews, but after Pentecost they boldly preached Christ. When they were jailed for this and told to preach no more, they boldly replied, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak those things which we have seen and heard." Acts 4:1-20. And they kept on preaching. When they were jailed again and put on trial, Peter and the other apostles answered, "We ought to obey God rather than men." And they kept on preaching, though the Jews took counsel to kill them. Acts 5:17-33.

Stephen kept on preaching till the Jews stoned him to death. Acts 6 and 7.

Paul kept on preaching, though he met with the fiercest persecution wherever he went. In labors, in stripes, in prisons, in deaths oft, thrice beaten with rods, stoned, thrice shipwrecked, a night and day in the deep, in journeyings often, in perils of water, in perils of robbers, in perils

by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among the false brethren; in weariness and painfulness, in watchings, often, in hunger and thirst, in fastings, often, in cold and nakedness: despite all these things Paul courageously preached Christ crucified. 2 Cor. 11:23-33.

And Paul had to follow his Master in showing this courage in loneliness. "This thou knowest, that all they which are in Asia turned away from me." "At my first answer no man stood with me, but all men forsook me." 2 Tim. 1:15; 4:15.

In defense of the deity of Christ it was "Athanasius against the world," though exiles the result.

In defense of the truth of God it was Luther against the world. He was attacked by Tetzels, the Archbishop Albrecht of Mainz, Dr. Eck, the Emperor, the Pope, Duke George of Saxony, Duke Henry of Brunswick, King Henry VIII of England, the Peasants, the "Heavenly Prophets," Zwingli, Erasmus—all sorts and conditions of men, the political, spiritual, and intellectual giants of his day. Luther met and matched them one and all, and thus showed the rarest courage in loneliness. He was, as our Joaquin Miller sings of him,

Valiant, defiant and free,
Majestic, impressive and lone,

He looms like an isle of the sea
That rose to an emperor's throne.

It is such men of courage our Marianne Far-
ningham prays for—

That which he knew he uttered,
Conviction made him strong;
And with undaunted courage
He faced and fought the wrong.
No power on earth could silence him
Whom love and faith made brave;
And though four hundred years have gone,
Men strew with flowers his grave.

A frail child, born to poverty,
A German miner's son;
A poor monk searching in his cell,
What honors has he won!
The nations crown him Faithful,
A man whom truth made free:
God give us for these easier times
More men as real as he!

FOLLOW JESUS IN PATIENCE.

The Lord direct your hearts into the patience of Christ.—2 Thess. 3:5.

The patience of Jesus was active, He was persistent. Jesus did not impatiently rush upon the scene of action, He waited patiently for thirty years at the carpenter's bench until God called Him to doff the workman's apron and don the prophet's mantle. He was patient in His teaching for three long years, whether people would hear or forbear, at home and abroad, in the city and in the country, to few and to multitudes. No discouragements and persecutions could swerve Him from His purpose. He had an aim in view and that He pursued steadily and patiently.

As Jesus practised this patience, so He taught this patience in action, this persistence. The good shepherd seeks his lost sheep patiently until he finds it; the housewife seeks her lost penny until she finds it; the good Samaritan helps the wounded man until he needs help no longer; the poor widow appeals to the judge until he will hear and heed. "He that endureth unto the end, the same shall be saved." Matth. 10:22; 24:13.

If you have true faith in "the God of patience," Rom. 15:5, "your faith worketh patience." Jas. 1:3.

This patience of Jesus we are to follow ; we are to be persistent. If at first you don't succeed, try, try again. Practise makes perfect. Keeping everlastingly at it brings success. "Genius is diligence," says Lessing. If you have no inspiration try perspiration. "I will fight it out on this line and if it takes all summer," wrote General Grant. "Let us not be weary in well doing: for in due time we shall reap, if we faint not," wrote St. Paul. Gal. 6:9.

Not discouraged by repeated failure, Cyrus Field tried again and again with great patience, and at last he laid the first ocean cable.

Introducing Peary on Dec. 22, 1909, Seth Low said, "If it be an element of greatness to pursue unflinchingly, in the face of repeated failure, one aim that has commanded the interest and daring of enterprising men for centuries, to succeed at the end of twenty-three years where the world's bravest have failed, Commander Peary is great today, and will be recognized as great as long as men honor such qualities."

Hans Egede preached patiently for years and years till he got his first convert in Greenland.

The patience of Jesus was passive, He was long-suffering.

Patience is not laziness folding her hands idly in her lap and waiting for something to turn up. Patience is not a silly indifference and giddy lightheartedness that cares not how things may

turn out. Patience is not a stoic hardness which bears everything without showing any feeling because the sensibility has been deadened. Patience is not a brutish, bulldog tenacity which will hold on no matter how much punishment must be endured. Patience is not the Mohammedan fatalism that awaits the deadly stroke with a blank, vacant stare. Patience is the child of love and trust in God the heavenly Father, and bears the ills of life calmly and even cheerfully because it is God the Father who permits them, and Patience calmly and meekly waits for the blessings till the heavenly Father sees fit to bestow them.

This is the patience we need when our afflictions come from God. "The fruit of the Spirit is . . . long-suffering." Gal. 5:22.

Jesus did not as a hypocrite treat His troubles as trifles; He called them a baptism of blood, and added, And how am I pained till it be ended. Luke 12:50. He called them a cup of bitter medicine which He would not like to drink unless His Father insisted. And He was in an agony, and His sweat was as great drops of blood falling to the ground, and He moaned and groaned, "My soul is exceedingly sorrowful, even unto death." And yet He patiently prayed, "Not my will, but Thine be done."

This is the patience we need when our troubles come from our enemies. This patience is not

cowardly weakness, it is the strongest kind of strength; it is divine strength; we can do this only through Christ "who strengtheneth us." Christ is the only source of supply for this strength. Therefore "Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds." Heb. 12:3.

Jesus, "when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." 1 Pet. 2:23.

This is the patience we need with our friends, with their quick tempers, sharp tongues, irritating habits, quarrelsome disposition, captious, censorious criticism.

Let us ask with Joaquin Miller in his "Songs of the Sun-land"—

Is it worth while that we jostle a brother
Bearing his load on the rough road of life?
Is it worth while that we jeer at each other
In blackness of heart, that we war to the knife?
God pity us all in our pitiful strife.

This patience we need in well-doing. We soon grow weary in well-doing when we do not at once see the fruit of our labors. In due time we shall reap, if we faint not. And even we ourselves do not reap, others will, and so our labor is not wasted, and we have not failed.

Not all who seem to fail have failed indeed;
Not all who fail have therefore worked in vain;
For all our acts to many issues lead;
And out of earnest purpose pure and plain,
Enforced by honest toil of heart or brain
The Lord will fashion, in his own good time
(Be his the laborer's proudly humble creed),
Such ends as, to His wisdom, fittest chime
With his vast Love's eternal harmonies.
There is no failure for the good and wise:
What though thy seed should fall by the wayside,
And the birds snatch it! Yet the birds are fed,
Or they may bear it far across the tide
To give rich harvests, after thou art dead.—Anon.

Let us patiently pursue the path of duty, even if we do not get the credit we think due us. What is the difference? Well, there is a difference; but, after all, the main thing is the work. As long as our object is attained, let others, if need be, get the glory.

Others shall sing the song,
Others shall right the wrong;
What matter I or they,
Mine or another's day,
So the right word be said,
And life be sweeter made?
Parcel and part of all,
I keep the festival,
Forereach the goal to be
And share the victory.
I feel the earth move sunward,
I join the great march onward.

Patience! Keep on! God is not unrighteous to forget your work and labor of love, which ye have showed toward His name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers who through faith and patience inherit the promises. Abraham, after he had patiently endured, he obtained the promise. Heb. 6:10-15.

Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." Jas. 5:10, 11.

Like the star
That shines afar,
Without haste
And without rest,
Let each man wheel, with steady sway,
Round the task that rules the day,
And do his best.

We can be uncommon men among common men by patiently doing common things uncommonly well.

Noble deeds are held in honor;
But the wide world sadly needs
Hearts of patience to unravel
The worth of common deeds.

St. John calls himself a "companion in the patience of Jesus Christ." Rev. 1:9. Let us pray God for grace also to be counted worthy to be companions of Jesus in patience.

FOLLOW JESUS IN MEEKNESS.

Learn of me, for I am meek and lowly in heart.—
Matth. 11:29.

I.

“Tell ye the daughter of Sion, ‘Behold, thy King cometh unto thee, meek.’” So Zechariah 9:9 had foretold centuries ago, and so it was fulfilled when Jesus entered Jerusalem, as we read in Matth. 21:5. And in our text Jesus says plainly, “I am meek and lowly in heart.”

Mahomet preached his gospel with the sword, every one refusing to turn lost his head. He was not meek and lowly of heart; the very opposite: a man of wild fanaticism and savage ferocity.

The Antichrist likewise spread his kingdom by spreading terror. He killed as far as he could all those that refused to bend the knee to him. He persecuted the Waldenses and the Albigenses in the Middle Ages, he set up the Spanish Inquisition, he persecuted the Protestants wherever he could at the time of the Reformation. Think of Bloody Mary in England! Think of Alva in the Low Countries! Think of the Huguenots in France! Think of the Thirty Years’ War and the Salzburgers in Germany!

Not so Jesus: He was meek and lowly. He rebuked the Sons of thunder for wishing to call fire from heaven to destroy His enemies; He said

to Peter, "Put up thy sword!" He said to Pontius Pilate, "My kingdom is not of this world." He wept over Jerusalem when the city would not repent.

In the wide world's range of literature there is no speech so caustic, mordant, blighting, withering, killing as the words of Jesus to the Pharisees and other hypocrites, and in the world's wide range of literature there is no gentleness, pathos, sympathy as the words of Jesus wooing the sinner with the cooing of the dove, as a hen gathering her chickens under her wing.

This meekness and gentleness Jesus wishes continued after His ascension: He bade His disciples go preach the Gospel. No fraud and no force is to be used in the spreading of His kingdom.

Jesus walked as a common man among common men. The common people heard Him gladly. All sorts and conditions of men sought Him, and He was at home to them all, and homely with them all. He received the Jewish mothers and blessed their little children. He chose fishermen and publicans to be among His disciples. He received the poor as well as the rich, He talked with the unlearned as well as with the scribes. He was the self-invited guest at the house of Zaccheus the publican and He accepted the homage of the woman that had been a great sinner. He companied with sinners to such a de-

gree that His enemies could feign horror and shock and say, "This man receiveth sinners and eateth with them!"

Jesus proved His meekness: "When He was reviled, He reviled not again; when He suffered, He threatened not, but committeth Himself to Him that judgeth righteously." 1 Pet. 2:23.

On the cross Jesus spoke no word of reproach for His enemies, but He prayed for their forgiveness. When the malefactor confessed his faith in Christ, the Savior gently and graciously promised Paradise to him the self-same day.

Thomas Decker truly says,

The best of men
That e'er wove earth about Him was a sufferer,
A soft, meek, humble, patient, tranquil spirit,
The first true gentleman that ever breathed.

II.

As Jesus, so the Christian. Jesus says, "Learn of me, for I am meek and lowly in heart." Matth. 11:29. Follow me. Christians are to be "gentle, showing all meekness unto all men." Titus 3:2. "I beseech you by the meekness and gentleness of Christ," says Paul, 2 Cor. 10:1, and thereby holds up Jesus as a model of meekness. Jesus was a manly man, and He was a gentle man, a combination of lion and lamb.

Common, ordinary people may despise meekness, but "a meek and quiet spirit is in the sight

of God of great price." 1 Pet. 3:4. "Seek ye the Lord, all ye meek of the earth; seek meekness: it may be ye shall be hid in the day of the Lord's anger," says Zephaniah 2:3.

Though elder wood is soft and bends, it has a wonderful strength, and many massive buildings of Venice rest on elder sunk in the water. Such is meekness: it is soft and yielding, yet strangely strong; it submits to wrong, yet overcomes it and outlasts it. In feeding the hungry enemy meekness heaps coals of fire on his head.

Cannon balls will shatter walls of stone, but they sink harmless in baskets of soft sand that yields to them yet holds them. A soft answer turneth away wrath. The meek words of Abigail laid the fury of David. The meek explanation of Gideon smoothed the ruffled spirits of the Ephraimites.

Meekness is not weakness. Moses was very meek, above all the men which were upon the face of the earth. Num. 12:3. Yet Moses is easily one of the strongest characters History knows of. God Himself defended him against the attacks of Aaron and Miriam. "The Lord lifteth up the meek." Ps. 147:6.

Meekness is not a low, slavish spirit that cowardly submits to indignities. Jesus was meek, yet He manfully protested against the outrage of being smitten by a servant when a prisoner at the bar of the High Priest: "If I have spoken

evil, bear witness of it; but if well, why smitest Thou me?"

"The servant of the Lord must not strive; but be gentle unto all men. . . . In meekness instructing those that oppose themselves." 2 Tim. 2:24, 25.

St. Paul says, "We were gentle among you, even as a nurse cherisheth her children. We exhorted and comforted and charged every one of you, as a father doth his children." 1 Thess. 2:7, 11.

To the hearers God says, "Receive with meekness the engrafted word, which is able to save your souls." Jas. 1:21. Of course, for if a person is proud, conceited, disputatious, critical, contemptuous, he can not receive the word, and the word can not save his soul.

Isaiah 61:1 said, "The Lord hath anointed me to preach good tidings unto the meek," and this was fulfilled in Christ. Luke 4:18. "The meek will He guide in judgment: and the meek will He teach His way." Ps. 25:9. "He will beautify the meek with salvation." Ps. 149:4.

To the Christians the Lord furthermore says, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." 1 Pet. 3:15.

Again, Brethren, if a man be overcome in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself,

lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. Gal. 6:1-3.

St. Paul asks, "What will ye? Shall I come unto you with a rod, or in love and in the spirit of meekness?" 1 Cor. 4:21.

As the one is not to be proud, harsh, and unfeeling, so the other is not to be sullen, obstinate, and stubborn. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." Col. 3:12, 13.

When the old Church Father Origen was cruelly persecuted by wicked men, he said, "We must pity them rather than revile them, for we are created for blessing rather than for cursing."

When Boswell seriously complained of some rude treatment, old Samuel Johnson said, "Consider, sir, how insignificant this will appear twelve months hence." Exactly so. Life is too short and too important to waste time on avenging most personal injuries. Forget it and attend to business.

Where this meekness is shown, peace will be kept. Therefore God beseeches you that ye walk worthy of the vocation wherewith ye are called,

with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. Eph. 4:1-3.

How may we get this pliable yet powerful meekness? "The fruit of the Spirit is . . . gentleness . . . meekness." Gal. 5:22. As every good gift cometh from above, so surely this grace of meekness. This flower does not grow naturally among the flinty, ice peaks of our proud hearts, it is planted there by God's hands, and it needs careful cultivation to keep it growing, and blossoming, and perfuming the atmosphere. "The wisdom that is from above is . . . gentle, and easy to be entreated." Jas. 3:17.

The meek shall inherit the earth. It doesn't seem so, and the world scoffs at the idea, but it is true nevertheless. Jesus was meek; when His Gospel was preached on Mars' Hill, the Athenians laughed it to scorn; yet the whole Greek Church kneels before Him. Proud, puissant, pagan Rome persecuted Him, but His cross tops the obelisk in the Eternal City. And the cross of Jesus is going on from conquering to conquer over the continents and the islands of the sea.

For humanity sweeps onward: where today the martyr
stands,
On the morrow crouches Judas, with the silver in his
hands;
Far in front the cross stands ready, and the crackling
faggots burn,

While the hooting mob of yesterday in silent awe
return

To glean up the scattered ashes into History's golden
urn.

The meek shall inherit the earth; at least the
new earth wherein dwelleth righteousness.

FOLLOW JESUS IN HUMILITY.

Jesus was God, but He took upon Him the form of a servant, He humbled Himself and became obedient unto death, even the death of the cross.—Phil. 2:5-8.

Paul says, "Let this mind be in you, which was also in Christ Jesus, who made Himself of no reputation, and took upon Him the form of a servant, He humbled Himself and became obedient unto death, even the death of the cross." Phil. 2:5-8.

To all Christians it is said, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves, Phil. 2:3, "in honor preferring one another," Rom. 12:10, "submitting yourselves one to another in the fear of God," Eph. 5:21, "all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble," 1 Pet. 5:5, "I dwell with him that is of a contrite and humble spirit, to revive the spirit of the humble; to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. 55:15; 66:2.

From the foregoing it is clear that humility is not a Christian luxury, but a Christian necessity. Asked what were the first three steps to heaven,

St. Augustine replied, "Humility, humility, humility." And old Herrick sings,

"Humble we must be, if to heaven we go;
High is the roof there, but the gate is low."

Humility is not weakness, is not unmanly fear to shoulder responsibility, is not cowardly hesitance to stand up for principle. Moses was humble and shrank from the task of freeing the Israelites from the slavery of Pharaoh, but trusting in the promised help of God, Moses went forward and bore the burden God laid upon him and was successful. So David, so Luther, so Washington, so many others in humbler walks of life.

Humility is not ignorance of our powers, nor is it a hypocritical depreciation of our powers. The truly humble man puts a true valuation upon his powers and abilities and works, but he does not in pride praise himself and despise others. The rail-splitter Lincoln was most democratic in his manners, but when Chase and Stanton and Sumner and Seward tried to mentor him, the President, conscious of his official position and native powers, put them in their proper places.

John Ruskin says, "I believe the first test of a truly great man is his humility." St. Paul labored more than all the other apostles, and he knew it, and he said it, but he humbly added that he was not fit to be called an Apostle, and he

called himself the chief of sinners. Milton knew that his poetical work was vastly better than the poor Psalm translations of Sternhold and Hopkins, but he was not puffed up on that account. Sir David Brewster knew he had solved problems puzzling to other scientists, but he did not over-value himself.

Montgomery sings—

The bird that soars on highest wing
Builds on the ground her lowly nest;
And she that doth most sweetly sing
Sings in the shade when all things rest:
In lark and nightingale we see
What honor hath humility.

The saint that wears heaven's brightest crown
In deepest adoration bends;
The weight of glory bows him down
The most when most his soul ascends;
Nearest the throne itself must be
The footstool of humility.

A certain man said, "You do not know how humble I am." That man was proud of his humility, and by that same token proved clearly he had no humility.

"Humility! the sweetest, loveliest flower
That bloomed in Paradise, and the first that died,
Has rarely blossomed since on mortal soil.
It is so frail, so delicate a thing,
'Tis gone if it but look upon itself;
And she who ventures to esteem it hers,
Proves by that single thought she has it not."

King David always remembered that he was taken from the sheepfold; the mighty Luther never forgot that he sprang from peasant parents; at the table of the Governor-General of India the great missionary Carey referred to himself as "only a cobbler"; John Howard the philanthropist resisted the project of his friends to build him a monument during his lifetime.

Suppose I had achieved the world's masterpiece in a work of hand, or head, or heart, can I plume myself on that? If I tried to do so, my pride would wither quicker than Jonah's gourd by God's quiet question, "Who maketh thee to differ from another, or what hast thou that thou didst not receive?"

The humble woman that was content with the rights of a dog drew from Jesus the delighted cry of admiration, "O woman, great is thy faith!" Matth. 15:28.

The humble centurion that thought himself unworthy to harbor Jesus under his roof caused Jesus to marvel and to hold him up for admiration to the whole world, "Verily I say unto you, I have not found so great faith, no, not in Israel." Matth. 8:10.

The dew that never wets the flinty mountain
Falls in the valley free;
Bright verdure fringes the small desert fountain,
But barren sand the sea.

Not in the stately oak the fragrance dwelleth,
Which charms the general wood;
But in the violet low, whose sweetness telleth
Its unseen neighborhood.

Humility is a means of self-preservation. God protecteth the humble and delivereth them. "Honor shall uphold the humble in spirit." Prov. 29:23.

I see those who are lifted highest on
The hill of honor, are nearest to
The blasts of envious fortune; whilst the low
And humble valleys thrive with their bosoms full
Of flowers.

Humility preserves us from humiliation. "When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

But when thou art bidden, go and sit down in the lowest room; and when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke 14:8.

Humility is a means of advancement. Because

Jesus humbled Himself, therefore God hath also highly exalted Him and given Him a name that is above every other name. Phil. 2:5-8. "He that humbleth himself shall be exalted." Luke 14:8.

"Pride goeth before destruction, and a haughty spirit before a fall." "A man's pride shall bring him low." Prov. 16:18; 29:32.

Pride is the prolific parent of scores of sins. Pride produces misery for the possessor and for others. High notions of what we deserve from God and others makes us impatient, discontent, bitter, envious, jealous, quarrelsome, uncharitable. Also, it causes us to make such fools of ourselves as to make the angels weep, to make a laughing stock of ourselves for the derision of men. Pride is a standing advertisement of our real littleness. Truly great men are always meek, modest, and humble. The empty bough stands up straight; the bough full of fruit bends down to the earth.

When I look into the Ten Commandments and there see my many and grievous sins, then I become humble, and "I shall go softly all my years in the bitterness of my soul." Isa. 38:15. That is humility, but of a coarser grade. It gets to be humility of a finer fiber when I look into the Gospel and there see what God's love in Christ has done for me, miserable sinner. Then my heart swells, and my eyes grow moist, and I reverently

and thankfully say, "I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant." Gen. 32:10.

True humility over against God will also make us humble toward our neighbor. We shall be careful not to give offence, and we shall be slow to take offence. Our life will be as a brook winding its way through the peaceful meadows and fruitful fields, and thus we shall "find rest for our souls," according to the promise of Jesus.

FOLLOW JESUS IN THANKFULNESS.

I thank Thee.—John 11:41.

Jesus was thankful to His heavenly Father for spiritual gifts, and He expressed His thanks in words: "Jesus lifted up His eyes and said, Father, I thank Thee that Thou hast heard me." John 11:41; Matth. 11:25; Luke 10:21.

Jesus was thankful to God for bodily blessings and openly told what feelings were in His heart: When Jesus had taken the five loaves and two fishes, He looked up to heaven, and gave thanks, and brake the loaves and gave them out. Mark 6:41; 8:6.

Jesus was thankful to men for the kindnesses they showed Him, and He openly and generously showed His feelings. Remember how He praised John the Baptist—"More than a prophet. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist." Matth. 11:7-11; Luke 7:27; Matth. 21:25, 32; 17:12.

With deep gratitude for the trust placed in Him, He cried out, "O woman, great is thy faith! Be it unto thee, even as thou wilt!"

With the same feelings in His heart, Jesus joyfully burst out in words over the Centurion's faith, "Verily I say unto you, I have not found so great faith, no, not in Israel."

When the children sang His praises in the Temple, Jesus joyfully cried out, "Have ye never read, 'Out of the mouth of babes and sucklings Thou hast perfected praise!'"

Jesus is so thankful that He will reward even the smallest favor shown Him, and not only Him, but also to any of His followers. "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matth. 10:40-42.

And the reward will be a right royal reward, "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, for I was a hungered, and ye gave me meat, etc. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matth. 25:31-46.

Jesus Himself tells us, "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven." Matth. 10:32; Rom. 10:9, 10.

As Jesus, so the Christian: he is thankful to God for all benefits of body and soul, for large favors and even for the smallest.

After his conversion St. Paul gave his whole

life as a thank offering on the altar to Christ, who had saved him. Paul sacrificed every earthly and personal thing in order to give single service to his Savior. And it was his joy and his pride to be the slave of the Lord Jesus. And he made that fact widely known—"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Rom. 1:16.

After counting up the blessings of creation and preservation in the explanation of the First Article, Luther ends, "For all which it is my duty to thank and praise, to serve and obey Him." And in his wonderful explanation of the Second Article, after showing how Christ redeemed us sinners with His holy precious blood and with His innocent suffering and death, Luther ends, "That I may be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness."

O for a thousand tongues to sing
My great Redeemer's praise!
The glories of my God and King,
The triumphs of His grace!

Thee may our tongues forever bless;
Thee may we love alone;
And ever in our lives express
The image of Thine own.

As Jesus, so the Christian is thankful to men

for favors received. Christ commanded the Seventy whom He sent out to preach to return any kindness received, to confer peace and happiness upon all who would show them hospitality. Luke 10:5.

St. Paul was such a grateful Christian. His whole Epistle to the Philippians is a letter of thanks for the kindness they had shown him in his trouble. When Demas and others forsook Paul, and Onesiphorus stood by him, Paul expressed his thanks: "The Lord grant mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain; but when he was in Rome, he sought me diligently and he found me." 2 Tim. 1:15-18.

The Galatians were so grateful to Paul for saving them through the Gospel that they received him as an angel of God, and he writes, "I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me." Gal. 4:14, 15. And that is no more than right, if you look at the matter right.

Tennyson's "May Queen" was brought to Christ by a minister, and this is the way she blesses him:

O blessings on his kindly voice, and on his silver hair,
And blessings on his whole life long until he meet me
there;
And blessings on his kindly hand, and on his kindly
head,

A thousand times I blessed him, as he knelt beside my
bed.

He taught me all the mercy, for he showed me all
the sin,

Now though my lamp is lighted late, there's One will
let me in.

When Luther went through the terrific ordeal of making his great speech of defense before the great Diet at Worms in German and in Latin, and went out tired and thirsty, Duke Eric of Brunswick generously gave him a cup of refreshing drink. Luther gratefully took it and said, "As Duke Eric has thought of me this day, so may the Savior mercifully think of him on the day of his death!"

The old heathen knew the duty of gratitude. Plato was thankful for three things—that he was a man, a Greek, and a philosopher. Seneca wrote chapters showing that men must be grateful in spite of all difficulties. Even savages show this trait. Many stories are told of our American Indians showing gratitude for favors received from the white settlers. Captain Speke says of the natives in Uganda in darkest Africa, "Ingratitude or neglecting to thank a person for a benefit conferred, is punishable."

Nay, the very brutes are grateful for kindness. When a Christian was flung into the Roman amphitheater, the lion would not harm him; he recognized the friend who had once bound up his wounds. Even a stray dog will be grateful for a

kind word, and when he thankfully wags his tail, you may be sure he is no hypocrite.

And yet, sin has so corrupted human nature, that we are naturally ingrates. How difficult to teach our children to say "Thank you!" On the other hand, how strong our memory is to treasure up a wrong!

On adamant our wrongs we all engrave,
And write our benefits upon the wave.

We know how it hurts our feelings when our good deeds and favors are not appreciated, perhaps even criticised. From this we ought learn to appreciate acts of kindness shown us and to be grateful for them and to express our thanks.

Lack of gratitude is a positive defect of character, it is a real sin. King Lear cries out,

Ingratitude, thou marble-hearted fiend,
How sharper than a serpent's tooth it is
To have a thankless child!

Christ healed ten lepers; only one returned to give thanks; Christ sadly asks, "Where are the nine?"

An old legend has it that God sent out two angels with baskets; one was to collect all the petitions, the other all the thanks. On their return the one's basket of petitions was heaping full, the other's basket of thanks was almost empty.

It is perfectly right to ask God for help; we are not to wear out lives by worry, but it is not right to ask God for more help before thanking Him for the help we have already received. And when we first stop to count our many mercies, the list will grow and it will gladden us, and the list of wants will look small indeed.

When the famous preacher Jeremy Taylor, "the Shakespeare of the pulpit," had been deprived of all earthly goods and with his family driven out into the cold, he still thanked God. After counting up the blessings left, he wrote, "He that hath so many causes of joy, and so great, is very much in love with sorrow and peevishness, who chooses to sit down upon his little handful of thorns."

God bids us pray, and God promises help, but God expects thanks. "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Ps. 50:15. "With thanksgiving let your requests be made known unto God." Phil. 4:6.

An East Indian saw a holy man under a coconut tree and asked him for an interest in his prayer. The holy man was pleased to grant the request, but said he did not know just what to pray for—"I have seen you often, and you seem to have everything desirable to make one happy; perhaps the best thing I can ask for you will be a grateful heart."

When all Thy mercies, O my God,
My rising soul surveys,
Transported with the view I'm lost
In wonder, love, and praise.

Ten thousand thousand precious gifts
My daily thanks employ;
Nor is the least a cheerful heart
That tastes those gifts with joy.

Through every period of my life
Thy goodness I'll pursue;
And after death, in distant worlds,
The glorious theme renew.

FOLLOW JESUS IN TRUTHFULNESS.

I tell you the Truth.—John 16:7.

“I am the Truth,” and “My record is true,” said Jesus. John 14:6; 8:14. And Peter testified, “Neither was guile found in His mouth.” 1 Pet. 2:22. This trait was so outstanding that even His enemies said, “Master, we know that Thou art true, and teachest the way of God in truth, neither carest Thou for any man: for Thouregardest not the person of men.” Matth. 22:16.

Jesus wanted disciples, and He wanted them very much, but He would permit no one to become His disciple under false impressions; He told them. The foxes have holes, and the birds have their nests, but the Son of Man hath not where to lay His head. He warned them plainly that they would have to take up their cross daily and follow Him through the narrow gate on the steep and rocky road that leads to heaven. Luke 6:26; 9:23; 14:27.

Jesus would not permit His disciples to deceive themselves; when they dreamed of a splendid earthly kingdom, He brought them to their sober senses by truthfully telling them of His suffering and death on the cross.

When even some of His disciples murmured

at His preaching and even left Him on account of His "hard saying," Jesus did not change His preaching to suit them, He did not hide the truth under diplomatic phrases ; no, He kept on preaching God's truth in a truthful manner, boldly and ruggedly, without compromise. Jesus would not accept popularity and prosperity at the expense of plain, unvarnished truth. John 6:61-66.

General Sir Redvers Buller's ideal was that of the Psalmist, "He that speaketh the truth in his heart. He that sweareth to his own hurt, and changeth not." Ps. 15:2, 4. Jesus came up to that ideal. Emerson's hero is the man who, "taking both reputation and life in his hand, will with perfect urbanity dare the gibbet and the mob, by the absolute truth of his speech and rectitude of his behavior." Jesus did just that. The Locrians had the curious custom that if a man made a motion to change a law, he made a speech with a rope around his neck ; if he could not convince his fellow citizens, they hanged him. Jesus always spoke with a rope around His neck ; He was responsible for His words, and He was fully aware of the consequences. Urged to start a new religion, Napoleon replied, "For that one must go to a Golgotha, and that I cannot do." No, not a man like Napoleon ; but Jesus spoke the truth, knowing it would take Him to Golgotha. At the end of His career Jesus could justly say, "I spake openly to the world ; and in secret have I said

nothing." John 18:20. Knowing the consequences, Jesus under oath told the High Priest that He was indeed the Messiah, the Son of the Highest, and He told Pontius Pilate that He was indeed the king of truth. Yes, Jesus was "the faithful and true Witness." Rev. 3:14.

As Jesus, so the Christian. Murder will out, and so will a lie. And when a man is known for a liar, he has robbed himself of the esteem and confidence of his fellow-men. It doesn't even "pay" to be a liar. Worse than that, lies inflict the most serious harm on our moral nature. Lies destroy the inward soundness of our character, they make us rotten at the core. A man may be cured of a dreadful disease, but left with a weakened heart; every special effort or exertion may be fatal, he may break down at any time without warning.

By the grace of God a man may be cured of the dread malady of lying and a habit of truthfulness restored, but the injury to the moral fiber remains and is a source of weakness and fear—a point where he may break down when he is put under the strain of some high principle.

Jesus says we must give an account of every idle word; how careful must we then be of every untruthful word! Speaking the truth in love, we grow up into Him in all things, which is the head, even Christ. Eph. 4:15. Truth is good for our own good, "For he that will love life, and see

good days, let him refrain his tongue from evil, and his lips that speak no guile." 1 Pet. 3:10.

Beaumont and Fletcher say,

Oh, my best sir, take heed,
Take heed of lies! Truth, though it trouble some minds,
Some wicked minds, that are both dark and dangerous,
Preserves itself: comes off pure, innocent!
And like the sun, though never so eclipsed,
Must break in glory! Oh, sir, lie no more.

As we owe it to ourselves to be truthful, so we owe it to our fellowmen. When the Spaniards took Cuzco, the ancient imperial city of Peru, they found the heavy stones of the magnificent palace of the Incas held together by seams of melted gold. Truthfulness is the shining gold that cements together the whole structure of social life; remove that binding mortar of mutual trust, and the whole fabric will soon totter into ruins. "Wherefore putting away lying, speak every man truth with his neighbor; for we are members one of another." Eph. 4:25.

Suppose we had truth in business, in politics, in law, in medicine, in the press, in society, in all walks of life! The ax of truth laid to the root would fell the upas-tree that bears most of the monster evils under which the world is staggering.

A Christian will not make rash promises, but having made one, he will keep it: his word is his bond. When Bluecher was dragging his guns

through the deep mud, his troops at last said, "It can't be done!" "Father" Bluecher replied, "Children, I know it can't be done, but it must be done; I gave my promise to Wellington, and I cannot break my word." And it was done; and Napoleon was overthrown at Waterloo and met his death on St. Helena.

The most despised liar is the religious liar, the one that peddles lies as God's truth, and the canting, sanctimonious hypocrite.

The most dangerous lie is the one built on a basis of truth. Tennyson's village minister says truly—

That a lie which is all a lie may be met and fought
with outright,
But a lie which is part a truth is a harder matter to
fight.

As the Christian will never twist the truth into a slander behind his neighbor's back, so will also not twist the truth into flattery to his face.

As Jesus, so will the Christian speak the truth, at all times; but, as Jesus, so will the Christian always speak the truth in love. He will be charitable in his judgments and in the expression of his judgments; he will always give his neighbor the benefit of the doubt. "Judge not," says Jesus; that is, judge not unkindly, judge not ungenerously, judge not uncharitably, do not impute evil intentions to your neighbor, put the best construc-

tion on his words and acts and motives, turn all to the best.

Charity thinketh no evil, hopeth all things, never faileth. We do not know enough of our neighbor's circumstances to pass a judicial judgment. Keble says truly—

Not even the tenderest heart, and next our own,
Knows half the reasons why we smile or sigh.

Another says—

The workings of another's brain
And of his heart thou canst not see:
What looks to thy dim eyes a stain
In God's pure light may only be
A scar, brought from some well-won field,
Where thou wouldst only faint and yield.

The look, the air, that frets thy sight,
May be a token that below
The soul has closed in deadly fight
With some infernal, fiery foe,
Whose glance would scorch thy smiling grace,
And cast thee shuddering on thy face.

Strolling along the shore of Grasmere, Wordsworth and his friends saw an angler in ploughman's garb, and, the season being mid-harvest, they at once put him down as lazy and shiftless. But when they drew nearer, they found him a poor old man, wasted by sickness, unable to work in the field, trying his best skill to make an honest living by fishing. So Wordsworth wrote—

I will not say
 What thoughts immediately were ours, nor how
 The happy idleness of that sweet morn
 With all its lovely images was changed
 To serious musing and to self-reproach.
 Nor did we fail to see within ourselves
 What need there is to be reserved in speech,
 And temper all our thoughts with charity.

St. Paul says, "Judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and will make manifest the counsel of the heart."

Who made the heart, 'tis He alone
 Decidedly can try us;
 He knows each chord—its various tone,
 Each spring—its various bias:
 Then at the balance let's be mute,
 We never can adjust it;
 What's done we may in part compute,
 But know not what's resisted.

Jesus says, "With what measure ye mete, it shall be measured to you again. He shall have judgment without mercy that hath showed no mercy." Let us then heed the words of St. Peter, "Above all things have fervent charity among yourselves: for charity shall cover a multitude of sins."

May Jesus give us the character He gave to Nathanael—"Behold an Israelite indeed, in whom is no guile." John 1:47.

FOLLOW JESUS IN PERSECUTION.

Christ suffered . . . leaving us an example.—1 Pet. 2:20.

I.

Jesus suffered persecution innocently. "Which of you convinceth me of sin?" This challenge of Jesus has never been taken up. Pilate said, "I find no fault in Him." Judas said, "I have betrayed the innocent blood." The Centurion said, "Truly, this was a righteous man."

As Jesus, so His follower. "Let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other man's matters. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently?" 1 Pet. 4:15; 2:20.

II.

Jesus did not simply suffer innocently, He suffered persecution from man for the very good He did to man. When the Jews took up stones again to stone Him, Jesus answered them, "Many good works have I showed you from my Father; for which of those works do you stone me?" John 10:32.

As Jesus, so His follower: For the mere fact

of being a Christian, and for the very good he does as a Christian, a man is often slandered, reviled, abused, persecuted. Even Aristides was banished for no other reason than that he was "the Just."

"If ye be reproached for the name of Christ, happy are ye; the Spirit of glory and of God resteth upon you. . . . If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." 1 Pet. 4:14, 16.

III.

Jesus suffered persecution patiently. "When He was reviled, He reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." 1 Pet. 2:23; Heb. 2:3; Isa. 53-7.

As Jesus, so His follower. "If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps; who did no sin, neither was guile found in His mouth: who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." 1 Pet. 2:19-23.

IV.

Jesus suffered persecution lovingly. When His enemies came with swords and sticks to arrest

Him in Gethsemane, Jesus healed the ear of Malchus, and even on the cross He prayed for His enemies. And we are the enemies. And His own self bare our sins in His own body on the tree. 1 Pet. 2:24.

To do the right is hard; to endure wrong innocently is much harder; to endure wrong in return for good is very much harder: yet in this respect also the Christian should practise to follow Jesus.

“Ingratitude is the wages of the world.” Jesus learned that to the full; yet He kept right on doing good, and He kept right on enduring wrong in return for the good. And His command to His followers is, “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven.” Matth. 5:44. Again St. Peter says, “Not rendering evil for evil, or railing for railing; but contrariwise blessing.” 1 Pet. 3:9.

And St. Paul says, “Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, ‘vengeance is mine; I will repay, saith the Lord.’ Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.” Rom. 12:19-21.

V.

In suffering injuries Jesus "committed Himself to Him that judgeth righteously." We must do likewise. We shall have our revenge. But we must not avenge ourselves, for it is written, "Vengeance is mine, I will repay, saith the Lord." If now we avenge ourselves, we meddle with God's own business, we take the law into our own hands, we become lynchers, we thereby say God cannot be trusted with the execution of His own laws, He is too weak or too corrupt, we are better judges than God Himself. That is the position into which we place God and ourselves when we avenge ourselves.

VI.

If persecutions came to Jesus, we might naturally expect them to come to the followers of Jesus. Besides, Jesus expressly foretells them, "In the world ye shall have tribulation." John 16:33; "the world hateth you; the servant is not greater than his Lord. If they have persecuted me, they will also persecute you." John 1:19, 21. "All that will live Godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12.

All roads led to Rome, but only one road leads to heaven. Would you go to heaven? Then take the only path that leads there; the rough road,

the strait gate; "we must through much tribulation enter the kingdom of heaven."

"Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." 1 Pet. 4:13.

FOLLOW JESUS IN FORGIVENESS.

As Christ forgave you, so also do ye.—Col. 3:13.

I.

“Father, forgive them; for they know not what they do.” Luke 23:34. So did Jesus on the cross forgive His enemies: the rough Roman soldiers, who drove the spikes through His quivering flesh; the corrupt Roman judge, Pontius Pilate, who knowingly condemned the innocent man to the most shameful death; the Jewish rabble that jeered and sneered around the cross; the scribes and priest, who had stirred up the people against Jesus; Judas the betrayer; Peter the denier; the other disciples, the deserters; all of us, whose sins were the real cause of His crucifixion.

As Jesus, so the follower of Jesus. We receive forgiveness from Jesus; we grant forgiveness like Jesus; it is the same forgiveness, Christ’s forgiveness working through us on others. If we do not forgive like Jesus, then we have not accepted forgiveness from Jesus. “If ye forgive not neither will your heavenly Father forgive you.” What Jesus has done for me, not what my enemy would do to me, is to be my rule of life.

The joy of receiving forgiveness from Jesus is the joy of a sinner; the joy of giving forgiveness

like Jesus, is the joy of a saint: the one is earthly, the other heavenly.

What Jesus practised Himself, He preached to others. "First be reconciled to thy brother, and then come and offer thy gift" on the altar to God. Matth. 5:24. This is not a mild advice, a simple suggestion; this is the Lord's absolute and unconditional command. How terribly in earnest the Lord is may be seen from the fearful penalty appended: "Agree with thine adversary quickly; . . . lest at any time . . . thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." Matth. 5:25, 26.

By repetition Jesus impresses that duty upon the hearts of the Christians: in the parable the unmerciful servant lost all the great forgiveness of the Lord, because the servant refused to forgive a little debt to a fellow-servant, and he was delivered to the tormentors. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. Matth. 18:23-35; 6:14, 15.

II.

We are to do more than forgive our enemies: we are to do good to them.

Jesus said, "Ye have heard that it hath been said, 'Thou shalt love thy neighbor, and hate thine enemy.' But I say unto you, 'Love your

enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." Matth. 5:43-48.

Forgive thy foe;—nor that alone,
His evil deed with good repay;
Fill those with joy who leave thee none,
And kiss the rod upraised to slay.

O yes, I know it is difficult; but I also know it is possible. Soon after Jesus on the cross had prayed for His enemies, Stephen, the first martyr, prayed for his enemies, who stoned him to death. Acts 7:58-60. When Sir Thomas More, Lord Chancellor of England, was unjustly condemned to death, he prayed most fervently for his judges, that he "might nevertheless meet them in heaven in everlasting salvation." Archbishop Cranmer's forgiving spirit was so well known that it became a common saying, "Do my lord of Canterbury an ill turn, and you make him your friend

forever." "I have had a taste of heaven," wrote Dean Hook, after he had kissed the hand of one who had grievously wronged him. The Persian poet Saadi says beautifully—

The sandal-tree perfumes, when riven,
The axe that laid it low;
Let man who hopes to be forgiven,
Forgive and bless his foe.

How is it with us? When we are injured, how do our eyes instantly flash fire from under the knitted and clouded brow; how does our tongue snap forth stinging words that wound and fester the soul for life; how does the fist itch to shoot forth as a thunderbolt to inflict punishment upon the wrongdoer! This feeling, natural to the sinful soul, was a religion with many heathen: it was a religious duty to do the most good to the friends and the most harm to the enemies. If we do this, what do we more than the heathen?

Texas has for an emblem the rattlesnake, and the motto is, "Don't tread on me!" Scotland has for its emblem the thistle, and the motto is, "No one provokes me with impunity." These instances embody the old law of revenge, of which Jesus says, "Ye have heard that it hath been said, 'An eye for an eye, and a tooth for a tooth': but I say unto you, 'That ye resist not evil.'" Matth. 5: 38, 39.

When Prince Bismarck read in an envoy's album, "I have learned never to forget," the "man of blood and iron" wrote beneath, "As for me, I have learned to forget much, and to ask to be forgiven much."

Revenge is weak, forgiveness is strong; revenge is natural, forgiveness is supernatural; revenge is human, forgiveness is divine.

III.

But, shall wrong run riot and anarchy reign supreme? Do not worry: "Vengeance is mine, I will repay, saith the Lord." Our hands, trembling with rage, cannot hold the balances of Justice; and our eyes, blinded by passion, cannot see the measure of guilt, and so we are in no wise fit to be prosecuting attorney, and jury, and judge, and sheriff all in one person. If nevertheless we attempt to take the law into our own hands, we are lynchers, and we interfere with the special and private business of God.

Well, shall we then do nothing to stop the wrong? Yes, certainly! "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." Matth. 18:15. That is Christ's method for you to stop the wrong, the only method open to you in all this wide world.

It may be difficult for you to forgive your brother when he comes and penitently ask for

forgiveness, but it is much more difficult to go to your impenitent brother and get him to see his wrong, and to acknowledge his wrong, and to crave pardon for his wrong. It is very difficult, yet Jesus demands it of you. For this very serious operation you need a very loving heart, and a very winning smile, and a very soft answer to turn away wrath. If he shall hear thee, thou hast gained thy brother. And no price paid is too great for the reward: "I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth," Luke 15:10, and you shall shine as the stars for ever and ever. Dan. 12:3. "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5:20.

IV.

If this duty of forgiveness is so very difficult and yet so absolutely necessary, where shall we get power to do our duty?

From the cross Jesus prayed for His enemies, and from the cross of Jesus we get the power to do the same. Jesus loved the sinners and died for His enemies. This love of Jesus constraineth us to forgive our enemies, and pray for them, and do good to them. For love of us sinners Jesus gave His body and blood for the remission

of sins ; having received His body and blood for the remission of our sins, we will for the sake of that body and blood give remission of sins to our enemies. "As Christ forgave you, so also do ye." Col. 3:13.

FOLLOW JESUS IN AFFLICTIONS.

The cup which my Father hath given me, shall I not drink it?—John 18:11.

Ye shall drink indeed of my cup.—Matth. 20:23.

Jesus did not make believe that it was pleasant to suffer afflictions; He was perfectly natural and sane, He had no twisted and fanatical notions about suffering. Neither was He indifferent to them, as the old Stoics made believe they were. Jesus felt them, Jesus groaned under them, Jesus prayed for relief from them. Jesus distinctly calls His afflictions a “cup,” a dose of very bitter medicine. He asked to be spared the bitter cup; He tried again and again. Three times did Jesus pray, “O, my Father, take this cup from me.” Matth. 26:39. But He also added, “If it be possible,” according to God’s plan; “nevertheless, not as I will, but as thou wilt.” No matter how bitter the cup, after all it was His Father that gave it to Him to drink, and if the Father gave it, should Jesus not drink it? If His Father gave it, it could not be otherwise, and it was for the best, and therefore Jesus would willingly drink it.

Why did the Father make Jesus drink the cup of affliction?

“To make the Captain of our salvation perfect

through sufferings. To make Him like unto His brethren, that He might be a merciful and faithful high priest, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." Heb. 2:10-18.

If God sent afflictions to Jesus, God will surely send afflictions to the followers of Jesus; we ought to expect them as the most natural matter of course. Yet when afflictions actually do come, we are often surprised by them, we are excited, bewildered, confused, dazed. We even bitterly reproach God, we impeach His justice, we accuse Him of wanton cruelty. We passionately and rebelliously cry out, "Why does God do this? I deserve better treatment. Worse people fare better than I do. God does not love me; I'll quit His service; I'll curse God and die."

As soon as we look upon the wicked and see how well they fare, and look upon ourselves and see how ill we fare, we become giddy and dizzy, we reel and fall. The mists and vapors rising from the earth affect our eyes, and nerves, and brain, and heart. "I was envious of the foolish, when I saw the prosperity of the wicked. Their strength is firm. They are not in trouble as other men; neither are they plagued like other men. They have more than heart could wish. Behold these are the ungodly, who prosper in the world; they increase in riches. Verily I have

cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning. When I thought to know this, it was too painful for me." Ps. 73:1-16. Thus my heart was grieved. Job 3.

The only safe thing to do is to look to God in heaven to regain self-control, to rest the nerves and quiet the heart. "I went into the sanctuary of God," then I came to my senses. "So foolish was I, and ignorant: I was as a beast before thee." Ps. 73:17, 22. "What? shall we receive good at the hand of God, and shall we not receive evil? The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job 2:10; 1:21. And if the Lord sends evil, then the evil is no more an evil, but something good in disguise. If my Father hath sent the cup, I shall drink it, however bitter it may taste.

No poisoned cup the draught can be,
That my Physician sends me,
But medicine due,
For God is true;
Of doubt then I'll divest me
And on His goodness rest me.

David's experience will be ours: "Before I was afflicted I went astray: but now have I kept thy word. It is good for me that I have been afflicted; that I might learn thy statutes." Ps. 119: 67, 71.

Let us look the fact in the face and realize

that there is suffering in the world, and that we must bear our portion of affliction. Let us be forewarned and forearmed. Let us quit ourselves like men. Let us not weakly whine nor foolishly kick against the pricks. "Let us run with patience the race that is set before us. Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction from sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which correcteth us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we

might be partakers of His holiness. Now, no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees." Heb. 12:1-12.

Yes, afflictions come, sooner or later, more or less: sickness, poverty, accidents, death. "What shall we then say to these things?" Rom. 8:31. We shall say, "We know that all things work together for good to them that love God," and, "If God be for us, who can be against us?" Rom. 8:28-31. Aye, there's the rub, "If God be for us"—is God for us? God said so, and God proved it. God gave us Christ on Christmas Day; God gave us Christ on Good Friday; God gave us Christ on Easter Day: what more could God have done to prove that He loves us, that He is for us? "He that spared not His own Son, but delivered Him up for us all"—could we suggest a stronger proof of God's love? "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. 8:34. These actions of God prove the love of God. And if God is our loving Father, we are His children; and if children, then heirs, heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together. For I reckon

that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8:17-18.

All those who journey soon or late
Must pass within the garden's gate;
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those who cannot say,
"Not mine, but Thine"; who only pray,
"Let this cup pass," and cannot see
The purpose in Gethsemane.

Looking at the fact that God gave us Christ, and looking at the fact that God will give us heaven, we learn to bear our afflictions with patience and are comforted. The finest of all fine arts is the Christian art of bearing the cross.

Having been comforted by God, we can comfort others with the same comfort. In fact, that is a reason for which God has comforted us.

"Blessed be God the Father of mercies and God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God." 2 Cor. 1:3-4.

FOLLOW JESUS IN DYING.

Father, into Thy hands I commend my spirit. And having said thus, He gave up the ghost.—Luke 23:46.

“There was a sound of revelry by night, and Belgium’s capital had gathered there her beauty and her chivalry” for a merry dance. Suddenly the cannons boomed, and the officers dashed from the ball room to the battle of Waterloo, and many of them to their death. So also before at Moscow. Would you like to die like that?

Some years ago at Christmas hundreds were burned and trampled to death in the Iroquois Theater in Chicago. Would you like to die like that?

The Scotch infidel, David Hume, met death jeering and sneering, mocking and scoffing. Would you like to die like that?

The French infidel, Voltaire, offered his doctor half of his fortune for six months’ life. The doctor told him he could not live six weeks. “Then I shall go to hell!” the wretched man cried, and in an agony of despair he died. Would you like to die like that?

“Come near and see how a Christian can die,” said Joseph Addison to his wayward relative. Yes, it is well to mark the Christian triumph of

faith in the battle with death, and it will lead us to say, "Let me die the death of the righteous, and let my last end be like his!" Num. 23:10.

It is good to learn from the Christian, but it is still better to learn from the Christian's Christ.

FOLLOW JESUS IN DYING.

Long before His death Jesus knew of His death, thought of His death, prepared for His death. He said to His disciples that He must go to Jerusalem, and suffer many things, and be killed, and be raised again the third day. Matth. 16:21; 20:18.

The art of dying is the fine and final art of the Christian, and it needs careful and prayerful preparation. *Memento mori!* Remember that you must die, one day or another, one way or another, and the only question worth while is, How shall I die? And the only answer is, "Blessed are the dead which die in the Lord." Rev. 14:13. Therefore let us pray with Moses, the man of God, "So teach us to number our days, that we may apply our hearts unto wisdom," Ps. 90:13, that we may die "in the Lord."

Jesus died with a prayer, and many a Christian has died in prayer. Would you not like to die like that?

Jesus ended His life with a prayer from the Bible—a word to God from the Word of God; can you do better? The dying prayer of Jesus

was the dying prayer of Stephen, the first martyr for Jesus, Acts 7:59; of old Polycarp of Smyrna, when he was put to death for Jesus; of John Hus and Jerome of Prague, when they were burned for their faith in Jesus; of Luther, of Melancthon, and of many others. Can you do better than die with a prayer from the Bible or hymn based on the Bible? "Read to me from the Book," said the dying Sir Walter Scott. "What book?" was the question. "There is but one book, and that is the Bible."

How important, then, to enrich the mind and heart with the treasures of prayer and Bible verses and hymns to be prepared for any emergency. General John Gordon, of Georgia, in his famous lecture on "The Last Days of the Confederacy" tells a pathetic story very much in point. After a battle a Southerner came across a dying Northerner. "Can't I do anything for you, Yank?" "No, Johnny Reb." "Can't I give you my flask?" "No." "Can't I give you some tobacco?" "No." "Can't I do anything at all for you? I'd like to do something for you." "Well, you can pray for me." "I don't know how to pray." He motioned to his comrades to come. "What d'ye want?" "Come over, here is a dying Yank, who wants some one to pray with him." "Well, why don't you pray with him?" "Oh, do come over, you know I can't pray." In a Christian land, the poor fellow had never learned to

pray, and was unable to fulfil the simple wish of a dying Christian soldier. How many like him! Learn of Jesus Christ to pray!

Jesus took His dying prayer from Psalm 31:5, but He enriched the verse with the word "Father," enriched it for us. Through Jesus, for Jesus' sake, on account of the grace which Jesus has earned for us, God is now our real, true Father, and we can go to Him with a trustful heart. His hands are strong, and they are tender; there we find safety and soothing. God is our Father, so our dying is a going home to die no more. That being the case, it is not death to die. Jesus hath abolished death and brought life and immortality to light.

Jesus commended His spirit into the hands of His Father. Let us do likewise. A man going on a journey will leave his valuables in a safe, lest he lose them or be robbed of them; knowing them in a fire-proof and burglar-proof safe deposit vault, he can enjoy his travels with a light heart, knowing that he will find his goods in good condition on his return. Let us do the same with our soul. We are too weak to keep the precious jewel, Satan may cheat or rob us of it; therefore we place our treasure into the hands of God for safety. "I know whom I have believed, and I am persuaded that He is able to keep that which I have committed to Him against that day," was the calm and confident word of St. Paul.

"If a man die, shall he live again?" Man's mind muses on this question in vain, but from the words of Jesus we have a certain answer. We commend our soul into the hands of God, and there we shall find it again; there is the assurance of a life after this life, an eternal life after this earthly life. When I die, I shall not all die; my body dies and is buried, but the spirit is placed in God's hands. And even that which dies shall not die forever. At our death there is a disunion, but at the last day there shall be a reunion. And Jesus shall change our vile body until it is fashioned like unto His glorious body, according to the mighty working whereby He is able to subdue all things unto Himself.

The dying word of Jesus is a window letting me look through death and the grave to the light and the life beyond, to the throne of glory in the heavenly Jerusalem, to the Father's house of many mansions and the place prepared for me.

Having commended his spirit into the Father's hands, it makes no real difference to the Christian whether he lives or dies. "For to me to live is Christ, and to die is gain," and what I shall choose I know not. For I am in doubt betwixt two, having a desire to depart, and to be with Christ, and to keep on living for the good of others. Phil. 1:21-24.

At all times the Christian says, "I am now ready to be offered," "and the Lord shall deliver

me from every evil work, and will preserve me unto His heavenly kingdom: to whom be glory for ever and ever." 2 Tim. 4:6, 18.

Having placed our soul's salvation into the hands of God, we are ready for any fate—to live right and to die right; "for whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's." Rom. 14:8. There is soul assurance.

Christ's death teaches us how we are to commend our spirit into the hand of our Father, and it teaches us why we can do so, namely, because He has redeemed us.

Jesus, of course, left out the words, "Thou hast redeemed me," because they did not apply to Him, but we are only too glad to use them, for they teach us the only hope there is for us in heaven and earth.

"Christ redeemed us"—what does that mean? In order to know that, we must know 1, who we are; 2, who Christ is; 3, what He has done for us.

Who are we? We are sinners. God says, Ye shall be holy, for I the Lord your God am holy. Lev. 19:2. Jesus says, Be ye therefore perfect, even as your Father which is in heaven is perfect. Matth. 5:48. But I am not holy and perfect, I am very sinful. Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, Jesus tells me.

Matth. 15:19. My conscience tells me that this is true and condemns me.

The punishment is, "The soul that sinneth, it shall die." Ezekiel 18:20. "The wages of sin is death." Rom. 6:23.

Who is Jesus? He is called Jesus, for He shall save His people from their sins. Matth. 1:21.

He is the only Savior: Neither is there salvation in any other, for there is none other name given under heaven among men, whereby we must be saved. Acts 4:12. He is true God: All men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent Him. John 5:23. This is the true God and eternal life. 1 John 5:20. He is true man: There is one God, and one mediator between God and men, the man Christ Jesus. 1 Tim. 2:5.

As man, Jesus was able to keep the Ten Commandments perfectly, to suffer punishment, and to die innocently, all in my stead. As God, Jesus was able to still God's anger at my sin, to overcome sin, death, and the devil, again as my substitute.

What has He done for us? All that Jesus has done, He has done for us, for our benefit and in our stead, as our substitute, as our representative. Christ His own self bare our sins in His own body on the tree. 1 Pet. 2:24. Christ hath redeemed us from the curse of the law, being made a curse for us. Gal. 3:13. Ye were not redeemed

with silver and gold, but with the precious blood of Christ, as a lamb without blemish and without spot. 1 Pet. 1:18, 19. God made Christ, who knew no sin, to be sin for us; that we may be made the righteousness of God in Him. 2 Cor. 5:21. Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him and with His stripes we are healed. Isa. 53:4, 5. God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 2 Cor. 5:19. In Christ we have redemption through His blood, the forgiveness of sins, according to the riches of His grace. Eph. 1:17. The blood of Jesus Christ, His son, cleanseth us from all sin. 1 John 1:7.

Because Jesus has redeemed me, God is my Father; because Jesus has redeemed me, I can say, "Father, into Thy hands I commend my spirit"; because Jesus has redeemed me, I fear no death, no grave, no hell, no devil; because Jesus has redeemed me, my soul shall go to heaven, my body shall be buried; but that, too, shall be raised and re-united with the soul and enter life everlasting in the glories of heaven. That gives me comfort. Thus I learn from Jesus Christ to die. ~

When a brilliant young professor of philosophy came home to Scotland to die, his friends came to comfort him. "They have been reading to me 'Sartor Resartus'; and oh! I am awfully tired of it." Then he began to repeat, "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners, of whom I am chief;" and then added with great earnestness, "There is nothing else of any use to me now."

Ellen Watson, the first to gain for women admission to University College, London, won the principal prize in applied mathematics and mechanics. She used to say, "I do not need religion; science thoroughly satisfies me." When she saw her adored Professor W. K. Clifford die, she was roused. "Is this all?" she asked. Her heart-hunger was whetted by Tennyson's "In Memoriam," and she sought further. From far Cape Colony she wrote, "If to love and adore is to believe, I believe in Christ. Yet I struggled against it for a long time." Soon after she died with the unfinished sentence, "O Lamb of God, Son of the Father, that takest away the sin of the world"—

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